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The high ways to perfection  
of Abraham Maimonides





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THE  
HIGH WAYS TO PERFECTION  
OF  
ABRAHAM MAIMONIDES

BY  
SAMUEL ROSENBLATT



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OF  
ABRAHAM MAIMONIDES

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THE HIGH WAYS TO PERFECTION

OF

ABRAHAM MAIMONIDES





## NOTE

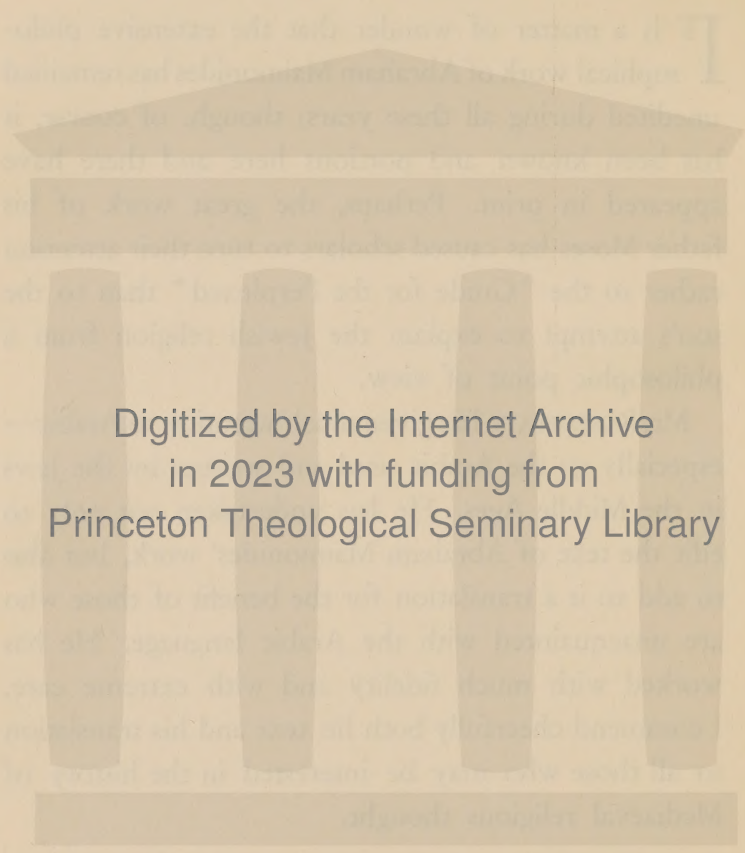
IT is a matter of wonder that the extensive philosophical work of Abraham Maimonides has remained unedited during all these years; though, of course, it has been known and portions here and there have appeared in print. Perhaps, the great work of his father Moses has caused scholars to turn their attention rather to the "Guide for the Perplexed" than to the son's attempt to explain the Jewish religion from a philosophic point of view.

Mr. ROSENBLATT has given much attention to Arabic—especially to the Arabic used and written by the Jews in the Middle Ages. He has undertaken not only to edit the text of Abraham Maimonides' work, but also to add to it a translation for the benefit of those who are unacquainted with the Arabic language. He has worked with much fidelity and with extreme care. I commend cheerfully both his text and his translation to all those who may be interested in the history of Mediaeval religious thought.

September 2, 1927

RICHARD GOTTHEIL

NOTE



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RICHARD COTTELL

*To my dear parents*

*who have given me my start in life and enabled me to  
study with a mind free and undisturbed by worldly cares*

*I dedicate this volume the firstling of my labors  
in the field of scholarship*



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## DESCRIPTION OF THE MANUSCRIPTS

The object of the following pages is to render an account of a part of the magnum opus of the son of Maimonides of which the contents have not yet, except for a few brief notices of them that appeared in the catalogues,<sup>1</sup> been disclosed to the scholarly world. Of the voluminous כתאב כפאיה אלעאברין “*a Comprehensive Guide for the Servants of God*,” the one big work of Rabbi Abraham ben Moses ben Maimun concerning which we are definitely informed that it was completed during his lifetime,<sup>2</sup> only a few chapters dealing with the laws of the liturgy of the synagogue<sup>3</sup> and a chapter on the rules of exegesis, published in a Hebrew translation from the Arabic original and entitled באמר על הדרשות,<sup>4</sup> besides a few minor extracts quoted by various authors,<sup>5</sup> have seen the light of day within modern times. The ninth division of the book, which is really a treatise by itself and is contained in two Bodleian manuscripts together comprising 124 small quarto folios written on both sides, has hitherto remained unpublished although the titles of the chapters should have aroused some interest among students of Medieval Jewish Ethics. The initial chapters of this portion of the

<sup>1</sup> Uri J. (1787), *Cat. of Oriental Mss. in the Bodleian Library* nos. 335, 336.

Neubauer A., *Cat. of Hebrew Mss. in the Bodleian Library* nos. 1275, 1276.

Finn's בנתת ישראל p. 39, acc. to de Rossi.

Ch. Michael's אורי החיים p. 94.

M. Steinschneider's *Die arabische Litteratur der Juden*, Berlin 1902, § 159 pp. 221—224.

<sup>2</sup> *Letterbode* III pp. 53—54.

<sup>3</sup> *Israel-Lewy-Festschrift*, Hebrew section, pp. 33—59 by S. Eppenstein. Cf. also the discussion in the *Jahresbericht des Rabbinerseminars* Berlin 1912—1913: *Abraham Maimuni, sein Leben und seine Schriften*. These are extracts from ms. 1274 of Neubauer's catalogue.

<sup>4</sup> אומר חמד part II p. 8 ff., Vienna 1826, by J. L. Goldenberg.

<sup>5</sup> S. Eppenstein, *Jahresbericht* p. 11, 69.

כפאיה אלעאברין are for the first time offered to the public at the end of this volume, and it is hoped that it will be possible for us to publish the remainder also in the near future. Perhaps by that time we will have been enabled to collate with a manuscript of the one-time Imperial Russian Library which has been reported by Harkavy<sup>6</sup> to run parallel to the last three chapters of the Bodleian manuscripts.

The two manuscripts which we have examined are nos. 1275 and 1276 in Neubauer's *Catalogue of Hebrew Manuscripts in the Bodleian Library* (nos. 335 and 336 in Uri's list). The first consists of 12 folios, the second of 112. In reality they belong together. The second is merely a continuation of the first and was copied by the same hand. The title-page which appears at the end of the first manuscript has simply been bound in the wrong place and should be put at the beginning. The folios are of paper. They measure approximately 15 × 20 cm. and each page contains 21 lines with an average of 9 words to a line. There are thirteen chapters. These make up the second part of the fourth section of the book, to wit chapters 11 to 23. The titles of these chapters are given in the title-page and they appear besides at the head of each chapter on a separate line while the number of the chapter appears on the outside margin alongside the title. At the lower left-hand corner at the end of the last folio of the first manuscript, and so for every tenth folio of the second manuscript, there is a binder's bookmark consisting of the next word following with a line above it and numeral letter after it. The next folio begins with the next high numeral letter in its upper right hand corner. The script of the manuscripts is the square Rabbinic Hebrew which was current in Syria in the 13th and 14th centuries.<sup>7</sup>

The identity of the treatise is established through the title-page where it is said to be the ninth part of the כהאב כפאיה אלעאברין composed by Abraham ben Moses ben Maimun. The authorship of Abraham Maimonides is proven by the numerous references to the

<sup>6</sup> Viz. his additions to the 5th volume of Rabinowitz's Hebrew edition of Graetz's *Geschichte der Juden*, חדשים נב ישנים X pp. 3 and 6.

<sup>7</sup> Cf. *Jewish Encyclopedia* under "Manuscripts."



works of Moses Maimonides as those of his father<sup>8</sup> and also to Rabbi Abraham Hechasisid<sup>9</sup> who is oft quoted by Abraham Maimonides in his commentary on the Pentateuch.<sup>10</sup>

If Dr. Mann is correct in his conjecture that the scholar Abraham ben Hillel of Fostat<sup>11</sup> who died in the year 1224 C.E.<sup>12</sup> is identical with the friend and teacher so often mentioned by Abraham Maimonides, then this part of the *כפאיה* in which he is referred to as deceased already<sup>13</sup> could not have been completed before 1224. The whole book must have been finished before 1231, for in a letter written that year our author informs a correspondent that he has already completed his *מספיק לעיברי השם*, written in the Arabic language, and revised most of it.<sup>14</sup>

The book must have been quite extensive since this part, which is only the second part of the fourth section according to the title-page, comprises no less than 124 folios and it is still to be followed according to the postscript by another part.<sup>15</sup> Altogether the work must have consisted of ten divisions, the division following this one being the last, if we are to judge by its subject "*the goal*,"<sup>16</sup> which would form a fitting conclusion to the book.

The manuscripts are on the whole remarkably well preserved, there being but few places where the text is blurred and where the characters are illegible. The paper is so compact and thick that the ink never soaked through. Only in the last folio of the second manuscript are the letters of the one side visible on the other.

<sup>8</sup> ms. 1275 p. 8a 19, ms. 1276 p. 9a 11, 11a 7, 13a 18, 13b 10, 20b 4, 29a 5, 39a 5, 65b 13, 80a 15, 81a 15, 81b 11, 82b 7, 84b 3, 92b 16, 93b 4, 98a 20, 100a 20, 103a 20, 107a 11. I quote the pages as marked in the manuscripts. They are 2a—13b and 5b—117b respectively.

<sup>9</sup> ms. 1276 p. 17b 2, 25a 20, 84a 17, 91a 6, 116a 6.

<sup>10</sup> Eppenstein, *ibid.* pp. 25, 34. Cf. *Hoffmann-Festschrift*, Hebrew section p. 131, 135 ff.

<sup>11</sup> *The Jews in Egypt and in Palestine under the Fatimid Caliphs* II p. 327 ff. and note.

<sup>12</sup> *ibid.* p. 328.

<sup>13</sup> ms. 1276 p. 17b 2.

<sup>14</sup> *Letterbode* III p. 53.

<sup>15</sup> ms. 1276 p. 117b 15 ff. אלנו אלדי בעדה ורו אלתאלת טן אלאבעט טאל סי תביין אצל אלוטול.

<sup>16</sup> *ibid.* p. 117b 17.

The age and origin of the manuscripts are difficult to determine with precision. There is no colophon to inform us about them. On the title-page one of the later owners has written in the Rabbinic Hebrew script peculiar to Syria<sup>17</sup> and in the Arabic tongue that the book has been pawned for 20 dirhams,<sup>18</sup> but the number of the year from which we might have learned the terminus ad quem is blotted. What is certain is that the copy must be older than the 17th century and that it was last found in Syria for the manuscripts were bought around 1650 by Huntington<sup>19</sup> while he was chaplain in Aleppo.<sup>20</sup> However we could not go very far wrong if we put the date near the end of the 13th century C.E.; for the paper is in practically the same shape as that of manuscript no. 1274 of Neubauer's catalogue, containing the liturgical chapters, to which we have referred above, which was completed in 1278,<sup>21</sup> and although the hand is not identical the script is of the same type. The orthographical errors, as we shall see further, also betray a Syrian origin. Besides there is no reason why the copy should not have been made in Syria since, according to the words of our author, the book had already in his own day been broadcasted to distant lands.<sup>22</sup>

Our manuscripts have been almost untouched by later hands. There are no marginal notes. In only one place is an omission filled in by a later and more cursive hand<sup>23</sup> which has also written a few words on the blank page following the last folio.<sup>24</sup> All other insertions that appear either between the lines in smaller letters or in the margin, horizontally or vertically, in letters of the same size as those of the text must have been made by the first copyist in his revision. The mistakes that have remained are comparatively few and are for the most part slips of the hand or the eye and not due

<sup>17</sup> Cf. J. E. *ibid.*

<sup>18</sup> רהן עלא עשרין דרהם טן שנת.

<sup>19</sup> His name is written on the title-page.

<sup>20</sup> I have for this the personal information of Dr. Cowley, Bodleian Librarian.

<sup>21</sup> So Neubauer in his catalogue. Uri gives 1277 as the date.

<sup>22</sup> *Letterbode* III p. 53.

<sup>23</sup> ms. 1276 p. 71a 11 the word צאן.

<sup>24</sup> באלליל עונאה וקלבה ואחזא בדכר טולאה. . . . לטן is all that is legible.

to misunderstanding or inacquaintance with the text. Of course the deviations from the classical form in matters of mode or case cannot be explained away in this manner. These will be discussed later in detail.

The orthography of our manuscripts does not diverge much from the rules followed in most Judeo-arabic manuscripts in which the Arabic text is written in Hebrew characters. The consonants are represented according to the following scheme:

ا = א	ر = ר	ف = פ, פה
آ = א, א	ز = ז	ق = ק
ب = ב	س = ס	כ = כ, כ
ت = ת, ת	ش = ש	ل = ל
ث = ת, ת	ص = ש, ש	م = מ, מ
ج = ג	ض = ז, ז	ن = נ, נ
ح = ה	ط = ט	ه = ה
خ = ח, ח, ח	ظ = צ	ة = ת, ת, ת
ד = ד	ع = ע	و = ו
ذ = ד, ד	غ = ג, ג	ی = י

Peculiar is the writing of the **ت** of the feminine plural in a number of instances. In four cases it is represented by **ת**,<sup>25</sup> in two others by **ת**<sup>26</sup> and once by **ת**.<sup>27</sup> Final **ت** belonging to the root is also once written **ת**<sup>28</sup> and final **ة** of the feminine singular is once represented by **ת**,<sup>29</sup> but that may be due to an error of audition since the word in question is in the construct state in which case the **ة** is pronounced even today.<sup>30</sup> Ordinarily however the **ت** of the feminine plural is written **ת**<sup>31</sup> while the **ت** of the root as well as the **ة** of the feminine singular follow the scheme indicated above for each letter.

<sup>25</sup> ms. 1275 p. 2b 21, ms. 1276 p. 35b 12, 35b 12, 70a 20.

<sup>26</sup> ms. 1276 p. 94a 19, 113b 20.

<sup>27</sup> ms. 1275 p. 4b 14.

<sup>28</sup> ibid. p. 4b 18.

<sup>29</sup> ms. 1276 p. 69a 5.

<sup>30</sup> Leonhard Bauer, *Das palästinische Arabisch*, Leipzig 1910, § 77, 3.

<sup>31</sup> ms. 1275 p. 4a 2.

Tešdid is written either  $\omega$  or  $\zeta$ . The hamza sign is never written out, but where  $\aleph$ ,<sup>32</sup>  $\beth$ ,<sup>33</sup> or  $\daleth$ <sup>34</sup> would be hamzated, those letters are retained and written as above indicated.

Infinitives of tertiae infirmae verbs ending in  $\aleph$  are preferably written with  $\beth$  at the end in the genitive case,<sup>35</sup> although  $\aleph$  does occur in the nominative.<sup>36</sup>  $\aleph$  is usually written<sup>37</sup> but sometimes omitted<sup>38</sup> after  $\beth$  in the third person plural of the perfect. For the  $\aleph$  of the third person masculine singular perfect of a tertiae infirmae verb  $\beth$  is once substituted<sup>39</sup> and to the  $\beth$  of the third person feminine singular imperfect of a tertiae  $\beth$  verb an  $\aleph$  is added<sup>40</sup> several times.

In a number of instances where the  $\beth$  is strengthened by tešdid a superfluous  $\beth$  is written in addition to the tešdid.<sup>41</sup> Once the reverse takes place and two  $\beth$  are replaced by  $\beth$  with a tešdid.<sup>42</sup> There is also a case where in a derived conjugation of a geminate verb the consonant that should be written twice is simply written once reinforced by tešdid.<sup>43</sup>

Such practices as those enumerated are common in Judeo-arabic manuscripts of the Middle Ages. Other peculiarities are the writing one time of  $\beth$  for  $\beth$ <sup>44</sup>—which is probably a phonetic spelling of the word, for the  $\beth$  is silent in pronunciation—,  $\daleth$  for  $\daleth$ <sup>45</sup>—a Hebraism—, and  $\beth$  for  $\beth$ .<sup>46</sup>

Confusions of consonants are rare. The only one occurring in these manuscripts is the interchange of  $\zeta$  and  $\zeta$ <sup>47</sup> which may be due to

<sup>32</sup> Very common.

<sup>33</sup> ms. 1276 p. 43b 18.

<sup>34</sup> *ibid.* p. 101a 16.

<sup>35</sup> ms. 1276 p. 39a 20, 39b 3.

<sup>36</sup> *ibid.* 83b 6.

<sup>37</sup> ms. 1275 p. 10b 17, 18, 20.

<sup>38</sup> *ibid.* p. 2a 18.

<sup>39</sup> Cf. ms. 1276 p. 78a 11 with p. 78a 1.

<sup>40</sup> Cf. ms. 1276 pp. 31b 15, 32b 3 with pp. 20a 10, 30a 10.

<sup>41</sup> ms. 1276 p. 78b 15, 81a 15, probably a Hebraism.

<sup>42</sup> *ibid.* p. 58b 16. Cf. with p. 67a 10 where it is correctly spelled.

<sup>43</sup> *ibid.* p. 92a 13  $\beth$   $\aleph$   $\beth$  for  $\beth$   $\aleph$   $\beth$ .

<sup>44</sup> ms. 1276 p. 25a 21.

<sup>45</sup> ms. 1275 p. 12a 11. <sup>46</sup> *ibid.*

<sup>47</sup> ms. 1276 pp. 97b 10 and 117a 3.

dialectic variation or to the fact that these consonants were pronounced alike as they are today.<sup>48</sup>

The texts in these manuscripts are partially vocalized, that is to say most words are entirely without vowel marks, some have them in part and some in toto except for the last letter. The rules generally followed are those of the classical Arabic, but there are quite a number of deviations due to dialectic differences and copyist's errors. The most noteworthy dialectic variations, pointing to a Syrian origin, are the frequent vocalization with kesra of the first letter of nouns whose first two vowels should be *ḍamma*<sup>49</sup> and the common vocalization with kesra instead of *ḍamma* of the first syllable of verbs in the perfect passive form.<sup>50</sup> The classical vocalization, however, also occurs here.

Another somewhat regular deviation, noted in a number of cases, is that verbal nouns of the seventh<sup>51</sup> and eighth<sup>52</sup> forms have *ḍamma* as their second vowel instead of kesra. This *ḍamma* as well as the *ḍamma* which replaces the *fatha* in the first syllable of verbal nouns like תעלק,<sup>53</sup> תמכן,<sup>54</sup> and מדאומה<sup>55</sup> can be explained as a rendering of the שווא<sup>56</sup> which is audible here in the Palestino-Syrian vulgar dialect.

Several cases of double vocalization show that the copyist was not always sure of himself.<sup>57</sup>

<sup>48</sup> Cf. L. Bauer, p. 3 § 2, 15. 17 but especially § 5, 3b.

<sup>49</sup> E. g. אטייר ms. 1276 p. 8a 2, גליך ibid. 23 b 12, נצין ibid. 33 b 10, עקיל ibid. 43 b 12. In the Syrian dialect the first vowel is practically elided and therefore close to the pronunciation of kesra. You say "m<sup>u</sup>lūk." Cf. Bauer, § 48, 6. In the African dialects the first vowel is full.

<sup>50</sup> ms. 1275 p. 10b 21, ms. 1276 p. 64a 13. In the Syro-Palestinian dialect the first as well as the second vowel is kesra. E. g. wilid, "he was born." Cf. Bauer, § 85. In African dialects it is üled. Cf. J. J. Marcel, *Vocabulaire Français-Arabe* under "naître."

<sup>51</sup> ms. 1276 p. 17b 17.

<sup>52</sup> ibid. 8b 15.

<sup>53</sup> ibid. 51a 12.

<sup>54</sup> ibid. 79a 13.

<sup>55</sup> ibid. 23a 14.

<sup>56</sup> L. Bauer, § 48, 6.

<sup>57</sup> ms. 1275 p. 10b 18, ms. 1276 p. 76a 21.

Nunation is often indicated. Nunated faḥa is usually represented by an  $\aleph$  with the faḥa tenwīn sign above it.<sup>58</sup> Sometimes,<sup>59</sup> however, and regularly in the case of the word אֵינָם<sup>60</sup> the faḥa sign is omitted only the  $\aleph$  remaining. The cases where there is a faḥa tenwīn but no  $\aleph$ <sup>61</sup> are probably slips on the part of the copyist. There are also a few cases where faḥa should not be nunated and is,<sup>62</sup> and also one in which neither the  $\aleph$  nor the faḥa tenwīn are written out where they should have been.<sup>63</sup>

The tenwīn signs for kesra and ḍamma are not so universally written out. The signs used are kesra<sup>64</sup> or faḥa<sup>65</sup> doubled, never ḍamma. Particularly for the indication of ḍamma there is no certainty in their use. Most frequently the kesra tenwīn is employed where classical Arabic would require ḍamma.<sup>66</sup> Less often the faḥa tenwīn stands for ḍamma.<sup>67</sup> In a few cases the faḥa tenwīn takes the place of kesra<sup>68</sup> and vice versa.<sup>69</sup> These are very rare occurrences however. To complicate the matter a little more the copyist has used marks resembling the tenwīn to separate words run together,<sup>70</sup> to fill up space at the end of a line,<sup>71</sup> or to mark the feminine ة<sup>72</sup> or ت.<sup>73</sup>

There are several instances in which Hebrew quotations from the Bible are vocalized either partly<sup>74</sup> or completely.<sup>75</sup> The system followed there is the now current Tiberiad system of vocalization.

<sup>58</sup> ms. 1275 p. 12b 11, ms. 1276 p. 35b 9.

<sup>59</sup> ms. 1275 p. 13b 4, title-page, which has no vocalization at all, only.

<sup>60</sup> *ibid.* p. 8b 14.

<sup>61</sup> ms. 1276 p. 61a 5. This is an accusative of condition denoting cause.

<sup>62</sup> *ibid.* 35a 15 ולא ידעו כִּי ירשע בה ולא רשעו ינבטו ולא רשעו ינבטו. It is a case of لا لَمَفَى الْجِنْسِ.

<sup>63</sup> *ibid.* 61a 5 כִּי ינבטו. Here we have an accusative of condition denoting cause.

<sup>64</sup> ms. 1275 p. 10b 21 הִיָּן for kesra, *ibid.* p. 4a 5 עִיָּן for ḍamma.

<sup>65</sup> ms. 1276 p. 31a 12 כְּתוּבָה for kesra, *ibid.* 36a 18 תְּהִיָּה for ḍamma.

<sup>66</sup> ms. 1275 p. 4a 5 עִיָּן. <sup>67</sup> ms. 1276 p. 36a 18 תְּהִיָּה.

<sup>68</sup> *ibid.* p. 31a 12 כְּתוּבָה. <sup>69</sup> *ibid.* p. 27a 15 אִירָדְךָ שֶׁן.

<sup>70</sup> ms. 1275 p. 3b 19, ms. 1276 p. 7a 16.

<sup>71</sup> ms. 1275 p. 9b 6.

<sup>72</sup> *Viz.* above p. 5. <sup>73</sup> *ibid.*

<sup>74</sup> ms. 1275 p. 8a 3, ms. 1276 p. 8a 9, 11b 15, 19a 17, 23a 13, 39b 15, 40a 10, 42a 2, 52b 11, 53b 13.

<sup>75</sup> ms. 1275 p. 9a 14, 9b 16.

Abbreviations are on the whole not very common in these manuscripts. The most common are:

יְוִי<sup>76</sup> standing for the tetragrammaton and  
 הַעַי<sup>77</sup> or הַעֵא<sup>78</sup> referring to God. The latter is sometimes written out  
 in full תַּעֲלִי.<sup>79</sup>

Then there are:

Arabic, קוּ<sup>80</sup> or קוּלָּ<sup>81</sup> standing for קוּלָּה  
 אַלְכַתּ<sup>82</sup> „ „ אַלְכַתָּאב  
 כַּחַא<sup>83</sup> „ „ כַּחַתָּבָה

עֵאֵם<sup>84</sup> sometimes עֵאֵלֵם<sup>85</sup> standing for עֵלִיה אֵלְסֵלָאם which also  
 occurs written in full<sup>86</sup>

Hebrew,	אֵם <sup>87</sup>	„	„	אֵלְסֵלָאם
	זָל <sup>88</sup>	„	„	זְכֻרֹנֵם לְבִרְכָה
	זָלֵל <sup>89</sup>	„	„	זְכֻר צְדִיק לְבִרְכָה
	וִן <sup>90</sup>	„	„	וְנֹמֵר
	וְכֹל <sup>91</sup> or וְכֹל <sup>92</sup>	„	„	וְכֹלְהוּ
	הַקְּבָה <sup>93</sup>	„	„	הַקְּדוֹשׁ בְּרוּךְ הוּא
	הַר <sup>94</sup>	„	„	הַרְב
	וְר <sup>95</sup>	„	„	וְרִבְנָא
	מַר <sup>96</sup>	„	„	מַרְנָא
	שֵׁן <sup>97</sup>	„	„	שֵׁנָמֵר
	אַלְחַכְמָ <sup>98</sup>	„	„	אַלְחַכְמִים
	אַמְ <sup>99</sup>	„	„	אַמֵּר

<sup>76</sup> ms. 1275 p. 3a 18.

<sup>77</sup> ibid. 2a 11.

<sup>78</sup> ms. 1276 p. 29b 18.

<sup>79</sup> ibid. 27a 19, literally “Exalted be He.”

<sup>80</sup> ms. 1275 p. 2a 11.

<sup>81</sup> ms. 1276 p. 106a 15.

<sup>82</sup> ibid. 40a 13.

<sup>83</sup> ibid. 102a 8.

<sup>84</sup> ms. 1275 p. 10a 4.

<sup>85</sup> ms. 1276 p. 45b 15.

<sup>86</sup> ms. 1275 p. 10a 2.

<sup>87</sup> ms. 1276 p. 83b 6.

<sup>88</sup> ms. 1275 p. 2b 2.

<sup>89</sup> ibid. 13b 2.

<sup>89</sup> ibid. 2b 5.

<sup>91</sup> ibid. 8a 4.

<sup>92</sup> ms. 1276 p. 6b 2.

<sup>93</sup> ibid. 20b 10.

<sup>94</sup> ms. 1275 p. 13b 2.

<sup>95</sup> ibid. 13b 1.

<sup>96</sup> ms. 1275 p. 13b 1.

<sup>97</sup> ms. 1276 p. 69a 7.

<sup>98</sup> ms. 1275 p. 2b 1.

<sup>99</sup> ms. 1276 p. 115a 16.

עו <sup>100</sup>	standing for	עבודה זרה
תה <sup>101</sup>	”	” תלמיד חכם
ישׁ <sup>102</sup>	”	” ישראל
יעק <sup>103</sup>	”	” יעקב
תמו <sup>104</sup>	”	” תמונה
יחשׁ <sup>105</sup>	”	” ויחשבה

## SUMMARY OF THE CONTENTS

Although our treatise bears no special name in the manuscripts but is designated merely as a part of the “*Comprehensive Guide for the Servants of God*,”<sup>1</sup> which, in the words of our author is supposed to be a book based on the foundations of fear and love of God,<sup>2</sup> yet we have entitled it “*the High Ways to Perfection*” because that phrase best describes the nature of its contents. As he unmistakably states time and again, our author intended in these chapters to outline a special course of life, a particular regimen of acting and thinking, which is contained in the inner meaning and aim of the precepts of the Torah—going beyond the observance of its commandments in their exoteric sense—and which enables those following it to attain the highest degree of human perfection possible.<sup>3</sup> He begins in the first chapter by pointing out the differences between this special road and the mere fulfillment of the express requirements of the Law; but makes it quite clear that before a person can commence to pursue the former he must be perfect in the latter. Then in a second chapter he calls attention to what the various “*high ways*”—virtues we would call them—that make up the “*special road*” have in common; namely, that they all have one aim, which is to lead to “*the goal*,” perfection. The subsequent chapters take these virtues up one by one in ascending order.

<sup>100</sup> ms. 1275 p. 10b 14.

<sup>101</sup> ms. 1276 p. 10a 21.

<sup>102</sup> *ibid.* 31b 4.

<sup>103</sup> *ibid.* 43a 2.

<sup>104</sup> *ibid.* 105b 10.

<sup>105</sup> *ibid.* 62b 1.

<sup>1</sup> Cf. title-page.

<sup>2</sup> *Letterbode* III p. 53.

<sup>3</sup> *Viz. infra.*



Chapter XIII deals with "*sincerity*," chapter XIV with "*mercy*," chapter XV with "*generosity*," and chapter XVI with "*gentleness*." In each case the virtuous path and its opposite is explained and analyzed, the ways and means of bringing about the best results are discussed, and numerous supports and examples are cited from biblical and rabbinic sources and the lives of prophets and saints. Since these chapters which we have just now enumerated are published in full with a translation at the end of this volume, we dispense with entering into them any further and we proceed to give a more detailed summary of the rest of the treatise.

The virtue treated after "*gentleness*" is "*humility*" whose opposite is "*pride*." Humility, says our author, leads to the fear of God. He distinguishes between external and internal humility, and between humility with God and humility with men, none of which kinds is to be neglected. The aim, of course, is internal humility which is to be defined as that humbleness of spirit which results from measuring one's own littleness against the perfection of others and from underrating oneself. Men are not equally disposed for humility. Some are by nature proud while others are not, and the ease or difficulty of attaining humility varies accordingly. In pursuing humility one must beware of confusing it with baseness. To be humble does not mean to be base but simply to lack the sense of pride without being base.

By what means can a person acquire the trait humility? There are various disciplines at his disposal, answers our author. First of all there is the training afforded by the molding of one's habits of life such as the avoidance of what would produce pride and the assumption of the external forms of humility. He who would be humble should shun high office, avoid luxury in dress and domicile, learn to bear reproach and eschew all intercourse with the haughty while subordinating himself to the wise and frequenting the company of the humble.

Secondly there is the twofold exercise which the Bible offers. On the one hand the annals of the patriarchs, prophets, kings, and their contemporaries furnish enough examples of praiseworthy humility

and of the ill-fated results of pride and of the lust for power and high position to make him who peruses them prefer humility. The rabbis, too, urge humility and picture the evil consequences of pride. On the other hand there are numerous laws the express purpose of which is to inculcate humility. Such are the laws pertaining to the treatment of strangers, the command to remember Israel's servitude in Egypt, the prohibition against selling in perpetuity the land in Palestine, the laws pertaining to the presentation of the first fruits, to the confession of sins, to the separation of unclean persons from the sanctuary, the requests to respect one's elders, the exclusion of honey and leaven from the altar, the prohibition against the erection of memorial pillars and the special injunction to Jewish kings to study the Torah.

Finally, philosophical reflection conduces to humility. Once a person realizes that he is composed of two elements, matter and form, he will not pride himself on the physical traits which he has in common with the lower animals. He will also recognize that bodily perfection is not enduring, that excessive indulgence in the appetites leads to sickness, and that even wealth and power, the possession of which has pertinence to the personality of man rather than his body, are also vain and valueless goods for they breed only enmity and cause naught but vexation and trouble. The examples of the kings are the best proof thereof. However even in matters pertaining exclusively to his soul, such as excellence in knowledge, has man no right to boast, for, hindered by the accidents of matter which kept even the prophets from reaching their perfection, the average man cannot rise to very great intellectual heights in this world. The truly wise know that there is always more to be learnt than they already know, and so they are humble. And again if a man were to regard the infinitely greater perfection of the angels, not to speak of the perfection of the Most High, he would needs feel small and worthless in comparison with them just as the prophets did. A similar sentiment of man's insignificance is acquired on contrasting the littleness of the earth with the vastness of the heavenly world. Nor can a man very well be proud of his religiosity. There is no one who can fulfill all

the laws of the Torah all the time. Even the greatest of men were not free from sin. Besides there are various degrees of religiosity depending upon the manner in which one carries out the commandments. A person must therefore always remember that there are others who stand higher in religiosity than he and that by priding himself on his religiosity he forfeits it.

The different kinds of humility have been noted before. Of these internal humility and humility before God are compulsory for all men under all circumstances, whereas external humility and humility with men must sometimes be put aside by certain people. That is to say private individuals who hold no public office must assume even these last two kinds of humility. They must be externally humble by living modestly—which does not mean however that they must debase themselves by being untidy—and they must be humble with men—which does not imply that they should be subservient to the boors. Leaders of men, too, whose subordinates, as for example the disciples of the prophets, generally follow their example, must be thoroughly humble. Rulers of mixed crowds, however, like kings and judges, are compelled, in order to maintain their dignity and in order to cast their fear upon the governed, to abandon the external marks of humility. But it is difficult to remain truly humble under such conditions. Hence it is advisable to avoid if possible all high positions. Where, however, the welfare of religion necessitates the contrary course, the person in question should try to maintain his internal humility through prayer, study and charitable deeds, and he should put on the external forms of humility whenever he can shun the multitude. The chapter concludes with a eulogy of humility.

Chapter XVIII deals with the subject of "*faith*," one of the basic principles of the Torah, which is mentioned repeatedly in the Bible and underlies quite a number of the laws of the Torah. The essence of faith consists in the belief that God is the creator, provider and maintainer of the world and that all happenings, general or particular, finally revert to Him and are subject to His will. He who possess true faith relies in all matters on God and not on the ordinary expedients devised by man.

Men may be divided into three distinct classes with respect to their faith. First of all there are the prophets who trust even to miracles that transcend the bounds of the laws of nature. Take the cases of Abraham, David, Jonathan and Elijah for example. This kind of faith must, however, be supported by a divine revelation or prophetic foreknowledge. Otherwise, when the expected miracle does not take place, either because the person relying on it is not qualified or because he has received no assurance thereof from God, there results a desecration of God's name; and such unwarranted faith is just as punishable as lack of faith where faith is obligatory, as we can learn from the experiences of the generation of the wilderness.

The second class is the oft-blamed class of the unbelievers, the exact opposite of the first, who depend entirely on human expedients in all things and not at all on God. To them belong those who, like the Greek philosophers, believe in the necessity of natural law and deny God's providence in particulars, as well as others who are quite close to them, who, though they profess belief in God, with their lips, yet inwardly rely solely on human effort. Their sin consists not so much in depending on human beings as in turning away from God.

The third kind of faith is that which is incumbent upon all those who profess allegiance to the Torah. They must believe that all the ordinary natural happenings are subject to the will of God, whose providence extends to all, and that by His wish they follow their regular course or are diverted therefrom. For this reason, then, although it is necessary for him to make use of the ordinary human expedients, a person must believe that they are effective only because of God's help and he must rely on God's goodness. Yet the recognition of the insignificance of human effort does not justify man in sitting idle and expecting to earn his livelihood through miracles. Such luck has been vouchsafed only to a chosen few who deserved it, while even the greatest saints, as we know from the Bible and the Talmud, had to toil for their living. Foolish idleness of this kind only leads to poverty, causes the credulous to be ridiculed when their expectation does not materialize and thus

confirms the wicked in their worldliness. It is not to be deduced herefrom however that a man must spend all his energies on mundane things. Let him only make such exertions as are necessary to satisfy his needs, while relying on God's bounty, and let him devote most of his time to the study and the observance of the Torah.

In order that one's faith be not illusory one must bear in mind that this world has been created on the principle of cause and effect and that all causes finally go back and are subject to the will of God. On this subject of cause and effect there exist three different points of view. One is that of the ignorant who lead a thoughtless life like the animals—never reflecting about the causes of things. Another is that of the naturalist scientists, like the Greek philosophers, who believe in the operation of cause and effect and regard God as the first cause but deny His ability to change natural law, His knowledge of particulars and His personal providence. The third is the Jewish point of view. By this, our author says, he does not mean the view of the ignorant Jews who never reflect beyond the immediate causes of things, nor the view of those who boast of being the elite of Israel and deny the existence of intermediary causes maintaining that God is the direct agent of all happenings—a belief that brings only derision upon them from the part of men of reason. He refers rather to the belief of the learned who understand the Torah correctly, who admit the existence of natural causes, but at the same time know from the miracles recounted in Scripture that the operation of these causes is dependent entirely upon the will of God. They also avow God's knowledge of particulars and His providence over all individuals. These professors of the Torah rely in all matters on God although they know that things usually follow their natural course.

The objects of faith fall broadly speaking into ten classes according to the nature of the end in view. These ends may be the prevention of serious or insignificant evils, the acquisition of indispensable utilities, of utilities that are close to being indispensable, or of dispensable utilities. The motive in each case may be

either religious or secular. The prerequisite of faith is obedience of God and of His Law. Faith to attain some religious end always stands higher than that which has a secular motive and the highest kind of faith is the expectation to attain that which is necessary for the benefit of religion.

In order to escape such serious evils as dangerous sickness or fatal accidents it is necessary to trust to God and strengthen this trust by means of prayer while making use of the means prepared by God for avoiding them, as the Torah teaches us. Where such expedients cannot possibly be resorted to, God remains the only resource. But of course sin may often preclude His help. The danger of deadly enemies whose motive is worldly, if they be non-Jews, is to be opposed by armed resistance or by cunning where the power to resist by force of arms is lacking. Such efforts must be made in addition to trusting in God's help. Jewish enemies of this class should not be treated in this manner. If however their aim be to injure religion, then, even though they be Jews, so long as there is no hope that they will ever repent, they must be destroyed like gentile enemies, and, if the power to destroy them by force be lacking, cunning should be used against them, God's help be invoked against them and God must be relied upon to punish them. The truly pious person who trusts entirely to God is never affected by harm. And yet, although God does occasionally cause miracles to happen that rescue men from certain peril, no one is permitted to throw himself into unnecessary danger. Not even the prophets were allowed to do that. When it happens that a man has risked his life wantonly and has still been saved, his merits are diminished on that account. Finally, when religion is jeopardized by such causes as religious persecution, the only means that can be used to counteract that danger besides trust in God are prayer and flight. When there is no other way out one must even give up life to sanctify the name of God.

As far as insignificant evils, such as the annoyance occasioned by the bites of insects, are concerned, only prophets and saints have a right to expect to have them removed by divine grace. On the part of other human beings such an expectation is accounted as

impudence. But of course the relative seriousness of the evil varies according to the condition of the person involved. With reference to religion at all events even slight injuries to it are accounted as serious danger by the pious.

In order to acquire the necessities of life a person must make the ordinary exertions, but only in the faith that all real sustenance comes from God. Such a faith is necessary, for, even though all creatures are assured of their livelihood, man may forfeit it or be compelled to toil very hard for it because of lack of faith. It had also to be specially commended by Scripture because genuine spontaneous faith in God is rare. Many men trust in God out of compulsion, because He is their last hope, when they have been reduced to conditions of poverty or weakness. Most human beings will voluntarily profess faith in Him only with their lips but they do not acquiesce thereto in their hearts. Finally, in a way even unreasoning animals may be said to rely on God for ultimately He is the cause of their maintenance. The strength of a person's faith in God that he will obtain his necessities of life is usually proportionate to the uncertainty of the returns from his occupation and the extent of his direct dependence on God's bounty. Farming, hunting and cattle breeding are thus dependent.

By utilities that are very near to being indispensables are meant the non-essentials that are required for the support and comfort of the family and the non-necessities to which one has become so habituated as to be unable to get along without them. Their urgency varies according to the person and his position. To obtain them men should make the ordinary exertions necessary, but trust to God's help for their success.

The securing of luxuries should never be made the object of faith, for disappointment is the usual consequence. Luxuries were forbidden even to kings. If the patriarchs acquired great wealth, it was because they needed it to maintain their religion and to attract followers. Besides they received it from God without asking for it. The virtuous should never entertain a desire for luxuries so that they should not have to rely on God in order to obtain them, for to

expect to obtain them is like expecting to obtain something which is displeasing to God.

There are various degrees in faith, which is defined as the heart's dependence on God for the averting of an evil or the attainment of a benefit, just as there are degrees in lack of faith. The two stages of the latter are: 1. despairing of God's help, 2. relying exclusively on man, not on God. The stages of faith are four: 1. hope to obtain one's desires from God because of God's mercy coupled with the fear that on account of sins committed this mercy might be hidden, 2. the preceding coupled with the seeking of God with heart and tongue, 3. certainty in obtaining one's desires coupled with calmness because of that certainty. (Such faith, called *בטחה*, is possible only for those who have received a prophetic intimation of the forthcoming event and it is not required of all Jews. The certainty is due not to the person's reliance on his own merit but to his trust in God's goodness. Yet all Jews must have faith in what God promised through His prophets, wherefore all must believe in the coming of the redemption however tardy it be. This stage of faith must be preceded by the first two.) 4. resignation to the will of God, acceptance of his decrees irrespective of the consequences. The last is the highest of all the degrees of faith. All the four stages of faith may be termed *בטחה*; they are all praiseworthy and are repeatedly alluded to in the Bible.

"*Contentedness*," being satisfied with the worldly goods one possesses, is the subject of chapter XIX. Possession of the quality of contentedness, our author declares, bespeaks inappetence for mundane pleasures, which only lead to all manner of sins, and of covetousness, which is forbidden by the Torah, to which a predilection for such pleasures conduces. The essence of contentedness consists in desiring of the goods of this world only what is indispensable and the training for it is comprised in habituating oneself to necessities of life and avoiding whatever is not necessary. Without the quality of contentedness, which is true wealth, man is never satisfied with what he possesses of material goods, while with it he is.



Contentedness forms the basis of abstinence and is the aim of numerous ordinances of the Torah such as those concerning the qualifications of judges and the treatment of the rebellious son.

The evil results of lack of contentedness are that the discontented person in his effort to acquire wealth neglects the study of Torah, that he often employs illegal means to gain his ends when he finds no other way, and that, when he has acquired wealth, in his eagerness to enjoy it he abandons the study of Torah and the performance of other commandments by either openly renouncing them or carrying them out perfunctorily.

It is well known that prophets led a life of abstinence and contentedness. On this account they had to subsist on gifts which God chanced to come their way. However they accepted only small presents and these only from those who were worthy of being honored by having their offering accepted.

Chapter XX deals with "*abstinence.*" The discussion of the subject proper is preceded by a lengthy introduction wherein the importance for him who pursues these high ways to perfection of this element of the ascetic life, i. e. the renunciation of worldly goods, is demonstrated. The mundane world, so our author declares, is a partition between man and his heavenly master. This statement is to be understood as follows. Man is made up of two elements, soul and body. By virtue of the first of these two elements, the lifegiving intelligent principle in him, man is connected with God; by means of the other he is connected with the world, and the strength of one tie denotes the weakness of the other. Now that man who has an intense desire for the pleasures of this world will devote his entire life to the acquisition of wealth. If he ever succeeds in getting what he wanted he is either consumed with worries about the safe-keeping of his acquisitions or he has to rack his brains constantly thinking how he could spend his wealth and replace it again. The older he grows the more foolish he becomes; the connection of his soul with its heavenly source becomes weaker; and when life ceases, the soul is in great travail, having on the one hand no access to the perfection of the world to come to which the only means of approach is perfection in this world for which it has

not trained itself, and being barred on the other hand from returning to this world. Thus it is seen how being engrossed in worldly occupations hinder a person from attaining true perfection. The logical conclusion is to assume abstinence which would have the opposite effect. The abstinent person is free from worldly cares, works only hard enough to secure the few bare necessities of life, and can devote all the rest of his time to occupations that will bring him near to God. The patriarchs, prophets and saints chose callings that gave them such leisure. The Torah itself prescribes various exercises which would train men to be abstinent. The command to Israel utterly to destroy the conquered Canaanite cities betrays such an aim on the part of the Bible. Furthermore the very fact that indulgence in worldly pleasures is found coupled with idolatry proves that abstinence therefrom denotes a closer connection with God.

True abstinence is that of the heart, i. e. the heart's renunciation of this world, its preoccupation with God and its avoidance of any distracting influences. When abstinence is thus entrenched a person may be called abstinent even though he lives amidst luxury. That would apply in cases where a man has obtained his wealth by inheritance, or where, like the patriarchs, he has been richly rewarded by God although he has made no more than the ordinary exertions necessary for acquiring the necessities of life. The wealth of the patriarchs did not necessarily negate their being abstinent as little as the condition of any beggar or hermit affirms it, for who knows whether in their hearts the latter do not grieve over the worldly goods which they are lacking.

The training for such true abstinence consists in man's combating within himself his nature which is impregnated with a love for the things of this world. This is carried out by the recognition that the attainment of mundane pleasures is not the purpose of the human in man. The delights of the senses are something that man has in common with the lower animals and the coarser they are the more abhorred are they by people of intelligence. The pleasures derived from beautiful clothes and a beautiful home too, although these are restricted to man alone, are only imaginary, for when he is by himself

man does not enjoy them. Not even the joy of ruling others adds anything to the perfection of man's personality and the pleasure of it subsides in privacy. All these delights, Solomon says, are vain.

These philosophical reflections, however, sound as they must appear to the intelligent person, do not suffice for most men, for habits, as strong as natural instinct, prevent them from abandoning the things of this world. For this reason the followers of the prophets felt themselves compelled at the beginning of their careers, in addition to the theoretical considerations, to take up resolute ascetic habits in order to train themselves for abstinence. The prophets, of course, did not need this discipline, for mundane pleasures were entirely indifferent to them. Certain incidents in their lives, by the way, as well as the commandment to afflict the soul on the Day of Atonement show very clearly how favorably abstinence is looked upon by God. At all events the overcoming of the worldly habits that have been mentioned cannot take place all at once but must be carried out gradually and according to the temper of each person. Otherwise the resulting abstinence will not endure long. Care must be exercised in the reduction of one's food. He who abstains by fasting must look out that it does not make him sick, nor must he gorge himself with food before the fast and think of it during the fast. The external physical practices should be accompanied by internal spiritual ones such as contemplation of the truths, reading of the Bible and the stories of saints, prayer and divine service. The latter will lighten the burden of the former and reveal the lights of God's wisdom, while the former will help to make the abstinent person genuinely sincere in his abstinence. During training it is necessary to beware of natural accidents, like changes of temperament, which affect the mind producing in it false ideas of the truth. One must also guard against religious errors such as imagining that one is perfect. The regimen prescribed for abstinence with regard to food applies equally to matter of dress, sexual relations and dwelling.

A greater obstacle encountered in the training for abstinence than contrary habits is the burden of dependents. The cases vary of course. Governors of large communities, for instance, generally

have no time to devote to the external practices for abstinence and their minds are too much taken up with cares that they should be able to occupy themselves with the internal, mental practices. Only David and his compeers, on account of their previous training and divine grace, were able to remain true to abstinence when they became rulers. Others however fare differently, which is another reason why, unless the cause of religion would be jeopardized, ruling positions should be avoided. As for heads of families they would do well to decrease the number of their dependents down to those whom they are legally bound to support. The latter comprising wife, children and decrepit parents present a great problem. One might endeavor to train them to be abstinent and leave the rest to God. The best thing however is to become abstinent before marrying and begetting children which distract from religious occupations. That is what the patriarchs, prophets and sages did. Some of the prophets and sages did not marry at all and Elisha ridded himself of all dependents.

How can one know whether one has attained true inner abstinence? The test, our author answers, is not the time spent in practice or the amount of effort expended but whether one has become indifferent to the goods of this world. By this criterion Jacob and Elisha were truly abstinent. The former's grief at the loss of Joseph was not grief over something mundane but grief over the departure from him of the grace of God which took place at that time.

Abstinence offers as its fruits both religious and mundane advantages. On the one hand it keeps man away from things prohibited to which by nature he would be attracted, it facilitates the carrying out of commandments involving expense and time, it conduces to fear of God, sincerity of worship and aids a person on the way to perfection. On the other hand it rids man of anxiety and worry and saves him from enmity, since he has nothing for which to be envied, and this peacefulness fully compensates him for the worldly pleasures he has lost.

If all this be so, why, then, did the Torah promise Israel mundane prosperity as a reward for obedience and the opposite for dis-

obedience? There are many reasons. First of all most men have by nature a propensity for this world. Secondly if the whole people of Israel were abstinent, not enough physical work would be done to insure its maintenance. Thirdly the privations and misery predicted as a punishment of sin are not all beneficial for they would take away even the bare necessities of life with which even the abstinent cannot dispense. Fourthly the abstinent themselves can practice their virtue only because there are those who provide the simple food and dress which they require. Furthermore if the whole nation consisted of celibates it would in a short time die out completely. Finally the mundane rewards might be viewed as stimulants to further obedience not as ends in themselves. So then worldly prosperity causes no harm to the religious group but makes it possible for the elite to practice abstinence and serve God.

The blessing of Isaac does not invalidate the aforementioned conclusions about abstinence either. The reason why Isaac requested choice food in order to be able to deliver the blessing was because he had to put his body in good shape so that the powers of his soul might function properly and his soul be in fit state to receive the prophetic emanation through which alone, as both Jacob and Esau understood, the blessing can ensue. For similar reasons the prophets employed music as a stimulus for their prophesying. As for the mundane rewards promised to Jacob in this blessing, they were intended only as a means toward the spiritual excellence he was to attain. Esau, however, was blessed with worldly prosperity only.

The command that the high-priest wear costly garments does not clash with the ideal of abstinence either. He had to put them on in order to impress the common people with his importance. The best proof that this is so is that when he was alone with God his garb was to be of the simplest kind.

The annals of saints show us how most of them were kept by God in needy circumstances so as not to be distracted from their perfection by wealth. If the patriarchs, kings and a number of great teachers were granted worldly prosperity in spite of their internal abstinence, it was because others benefited from their wealth and

because their being rich did not interfere with their abstinence. But of course the real reason for these discriminations only God knows.

Chapter XXI speaks of the warfare that man must wage against his bodily self. Like the preceding chapter it begins with a somewhat lengthy introduction in which the need for this warfare is explained. Man's soul, so it says, which is derived from the heavenly world, is constantly in danger of being cut off from its source and of being prevented from attaining its own peculiar perfection, which is brought about by intellectual pursuits, because of its intimacy with and its concern for the welfare of its substratum, the body. With this body the soul becomes connected at birth. By nature it cares more for the wellbeing of the body than for its own growth, and although, when he is in his best senses, man realizes the importance of perfecting himself spiritually, his nature gets the best of his intellect and draws him away to sensual pleasures. That is the reason why this nature must be combated and why reason must be put in control of the passions, and doing that is known as warring against the bodily self. Such a war must be carried on in various domains of human activity, in eating, drinking, sexual relations, dress, dwelling, speech and the employment of the senses. It takes a long time till the soul is trained to long for its own perfection and to despise the pleasures of the body.

The fulfillment of various commandments of the Torah practically constitutes a war against the bodily self such as we have described above. They are, to be more specific, the prohibitions of certain kinds of food and sexual relations, of theft, fraud and covetousness, the laws regarding the gifts to be given to the priesthood and the poor, the regulations concerning vows, the laws of the Sabbath and the holidays, and the injunction against vindictiveness and hatred. However the carrying out of these laws is obligatory to all Jews. The special way of warring against the self, which is the way of the pious, consists in their self-discipline for contentedness, abstinence and humility. The degrees of abstinence and contentedness in matters of food and sexual relations, in shunning the multitude and keeping away from contamination are many, and the

examples set by the prophets and saints herein are well known. The journey along this special way of warring against the self, as we learn from the ways of the disciples of the prophets and the generation of the wilderness, can be carried out only gradually and requires the guidance of an experienced teacher. When these two conditions are not fulfilled one is apt to go astray and be led to the very opposite of what was intended.

Chapter XXII treats of the duty, oft mentioned in the Torah, of employing the human faculties to serve their noble ends. These faculties or activities of man fall into five general divisions corresponding to the nutritive, sensitive, imaginative, appetitive and rational parts of the soul. They are carried on by the organs of the body and powers supplied from the heart, the seat of the soul. So long as it is connected with the body the soul has no independent activity although in certain functions, such as thinking, its activity is more evident than that of the body, whereas in others, such as walking, it seems almost to be absent. It is the soul which has to do with willing and impelling, whereas the functions of the body are to come in contact with objects and to move about. Not in all activities do will and impulse play a part. Certain acts of nutrition and reproduction are entirely involuntary while, on the other hand, the movement of muscles is voluntary. What is meant by employing the human faculties to serve their noble ends is that the will, the impulse, the soul's longing and the heart's love be employed for that for which God intended them.

In the matter of nutrition, where only the acts of eating and drinking are voluntary, the aforementioned duty can be fulfilled by man's restricting his food and drink to what is absolutely necessary for the maintenance of his body and the welfare of his soul, by fasting only enough to render the soul fit to receive divine inspiration but not so much as to become sick, and by training himself herein by degrees not doing it suddenly.

As for the five senses the sense of sight should be used for the perusal of holy books and books of useful secular sciences, that lead one to the comprehension of perfection, and for the contemplation of the creatures of God whereby one realizes His greatness. It

should also be used for the perception of what man requires for his livelihood and for the avoidance of dangers but not in order to look at unnecessary, still less forbidden, things. The sense of hearing is to be employed in listening to the reading and in connection with the study of holy books as well as listening to sermons, but not in hearing lovesongs, idle talk or whatever else arouses the evil inclination and distracts man from occupying himself with his perfection. The sense of smell does not directly enter into the pursuit of perfection. Hence it should be employed only for necessities such as curing diseases of the brain. Taste has no direct pertinence to perfection either and should therefore be made use of only for what is necessary and useful; it should not be employed for mere enjoyment. The sense of touch also belongs to this category. It applies in dress and the pleasures of sex. As regards the first, saints are opposed to wearing anything that is ornate or expensive, and as far as the sex instincts are concerned, which, on account of the eye's love of beauty, are very powerful, the Torah wants to reduce the indulgence in them to the measure necessary for the propagation of the species and the prevention of mishaps due to restraining nature. Solomon and the sages discountenance even excessive indulgence in permissible sex pleasures. The more refined the pleasures of these enumerated senses are the more human are they and the less ashamed are men to exercise them in public. The most animal-like of all are the pleasures of the sense of touch under which cohabitation is included. More delicate than those of touch are the pleasures of taste, and the pleasures of smell are still less repulsive. These three senses conduce only indirectly to perfection. They help perfect man's soul by equalizing, when used in the quantity required by nature, the temper of the body upon which the state of the soul depends. They aid man also in becoming perfect in his obedience of the Torah first, because of the connection of certain commandments with eating and drinking, smelling and the functions of sex, and secondly because when the body is sound the soul is better able to serve God and occupy itself with the perfections of the Torah. Sight and hearing are the most human of all senses. It is difficult to determine which of the two is superior



in rank. Our author believes sight is. Both these senses play a part in religious and scientific studies. Furthermore the greatest of men enjoy pretty scenes, and music puts the heart into the mood for divine service. But of course making use of sight and hearing to excite the evil inclination would be employing that which is noble for base ends. For sight and hearing are servants of the mind. When they are absent the intellect becomes confused. Hence it is sinful to use them for purposes other than intellectual.

The impulsive faculties are to be employed in movements and acts that have a religious object, such as destroying those who deny God, or in necessary mundane tasks, such as getting dangerous animals out of the way; but they should be restrained from all other kinds of action, like punishing Israelites that annoy one in one's secular affairs. In the same way they are to be used in the furtherance of good qualities and to be withdrawn from bad ones. Whenever an impulse to do something arises a person must ask himself what its purpose is and carry it out or check it accordingly. The impulse to speak must also be controlled. On the impulses, it must finally be noted, are dependent also the use of the senses and the execution of voluntary acts.

The power of imagination should be exercised, at the time when man is at leisure from both practical as well as theoretical religious duties, in filling his mind with images that will arouse in him a love for things religious and inspire him with zeal for divine service. Such images would be, for example, those of the temple, the condition of the Jews in the wilderness or their experiences which are related in the books of the prophets. To visualize all this in imagination is almost as good as having seen it and better than having heard of it only. Hence it is also proper to picture to oneself the assemblies of the sages. Again one must refrain from entertaining images that would lead to sin, eschew as much as possible the imagination of things neutral and forbear from silly phantasies. To fritter away the imagination on the last-named is as wrong as misusing it for what is neither necessary for one's worldly needs nor beneficial for religion. For imagination, i. e. the presence of sense

percepts in the mind after their disappearance from the eye, is of two kinds: one is that of natural or artificial objects already existing, the other is the construction in the mind of new forms from parts given. The latter of these two kinds of imagination must be employed only in necessary mundane operations such as the planning of one's dwelling or the shaping of one's working implements or for religious purposes. To use it for neutral ends such as decorative designs the pious consider as forbidden, while the imagination of impossibilities is simply symptomatic of a disease of the brain that leads to the destruction of the intellect which alone keeps up the mundane world and religion.

The reason is to be employed for obeying and serving God and for being present before Him, but not for any other purpose if it is not something necessary. The pious find it difficult to use it even for their secular needs, and, as for employing it for non-necessities, they regard it as forbidden. For the reason is the noblest part of the soul. It is the image of God in man whereby alone he can grasp what is knowable of God's existence and greatness. The senses or the imagination could not be used in this capacity, for only physical objects can be sensed or imagined, and to use them thus would mean inclining towards an anthropomorphic conception of God. They might however be employed in contemplating God's creatures in order to infer therefrom His greatness. The impulses again are to be used in fearing and loving God, in diverting the sense organs to obey God and his Torah, and in hating the sinners. But it is reason only which can adduce proofs of the greatness of God and that of his spiritual creatures. By means of it man thinks and reflects and acquires knowledge, which acquisition should be carried out according to the rules of science and the Torah and be guided by truth. With respect to things worldly the reason should be utilized only for necessities. With respect to religion it should be employed to its advantage and be withheld from what would be harmful to it. The reason is also to be used directly for the "highest end" which is the knowledge of God.

When all the faculties and activities of man are employed as stated in this chapter man's goal in this world has been reached.

The last of the high ways leading to "*the goal*" whereby the prophets are supposed to have attained their perfection is solitude which is treated in chapter XXIII. There are two kinds of solitude, external and internal, the former conducing to the latter which is itself the last rung in the ladder to "*the goal*." By internal solitude is meant the complete liberation of the heart and the mind from everything but God and their being filled with and edified by Him. Such a state is brought about by the non-employment of the senses, by directing the impulses toward God alone, by having the reason occupy itself with Him only and making the imagination aid the reason through the contemplation of the greatness of God's creatures. The prophets used music to stimulate their impulses to serve God and to clear their inner being of everything but God. Besides this they took up external solitude because that conduces to internal solitude.

By external solitude is meant shunning the multitude in order to escape their faults and be free from their conversation and intercourse which distract one from meditating about God and the angels. There is a complete kind of external solitude, such as retirement to the desert or the mountains, and an incomplete kind such as secluding oneself in a house. It may last either for a while only or for a long time, but it can't be life-long. Enoch, Abraham, Isaac, Jacob, Moses, the generation of the wilderness, Elijah, Elisha, Balaam and other prophets practiced complete external solitude in deserts for various lengths of time and attained their perfection in that way. Seclusion in houses or places of worship was a habit first adopted by Jacob. Joshua, Samuel, Elijah and Elisha are also known to have followed it. Aaron, his sons and the high priests were ordered by God to remain in the temple for certain periods of time and even the iniquitous Doeg was an interne in the sanctuary. David secluded himself in the Temple in order to attain internal solitude and would not even be bothered by government affairs. He interrupted his seclusion only when the welfare of religion required it. The sons of Korah longed to tarry in the Temple because the external solitude provided in it led to internal solitude the end of which

is "*the goal*." The temple in Jerusalem did not suffer from the deficiencies of the synagogues of the Diaspora.

Solitude produces charismatic effects. An example are the miraculous powers developed by Rabbi Simon ben Jochai and his son during their long sojourn in the wilderness. In order to be able to live in solitude and to attain such powers the prophets and saints engaged in occupations that would permit that, such as farming and sheepraising. Night-vigils are good for the practice of solitude and the Sufis are used to withdraw to dark places. Internal solitude has for its end "*the goal*."

The treatise concludes with a few general observations by the author regarding all these high ways to perfection. The first is that all these high ways are related to one another and that in order to achieve any degree of excellence one must have gone through the whole range or most of the range of any particular high way. The second is that these high ways are all of different ranks and that the lower are indispensable to the higher. The third is that the whole course cannot be pursued without a competent director. The prophets all had their preceptors.

#### THE REMAINDER OF THE BOOK

This in brief forms the contents of the 124 folios comprising the two Oxford manuscripts which we have had the opportunity to examine. It has been noted above that other portions of the "Comprehensive Guide for Worshippers" have already been published. The greater part of the work, however, is no longer extant, and regarding the general nature of its contents we have only a few references in the existing manuscripts, publications and quotations from Abraham Maimonides to inform us. From these we learn that the main purpose of the first three sections of the book was to present the letter of the law as it was to be complied with by every Jew<sup>1</sup> in contrast to the special course to be pursued by the pious, which the fourth section describes.<sup>2</sup> The treatment of the subject

<sup>1</sup> ms. 1275 p. 2b 11 ff.

<sup>2</sup> *ibid.* 2b 21 ff.

matter was also different, being according to the commandments<sup>3</sup> and not according to the virtues to which they lead.<sup>4</sup> The latter, when they are mentioned at all, are brought in incidentally to the מצוה as their end or their inner purpose.<sup>5</sup>

The sections of the book were divided into preambles, chapters and appendices. The introduction consisted of seven preambles.<sup>6</sup> In the first of these there was interpreted among other things verse 10 of Isaiah chapter L.<sup>7</sup> In the second preamble there was a lengthy discussion of the abuses that had crept into the ritual of the synagogue in diaspora lands in the course of the times, particularly in the matter of bowing.<sup>8</sup> The fourth preamble contained an explanation of the prohibition against imitating the laws of the gentiles.<sup>9</sup> The fifth included a treatment of the question as to whether for the sake of the truth it is proper to provoke a quarrel disturbing the peace, i. e. the question of מחלוקת לשם שמים.<sup>10</sup> The sixth contained a general analysis of ritual ceremonies and their classification as acts expressly forbidden by the rabbis, acts expressly enjoined by them and indifferent acts.<sup>11</sup>

The contents of the chapters of the first section of the book probably corresponded to those of the ספר מדע of the יד החוקה of Moses Maimonides, for, judging from Abraham's quotations from them, there were enumerated there the conditions of the study of the Torah—of which abstinence is one,<sup>12</sup>—the qualifications required of a teacher of the Torah, like gentleness, for example,<sup>13</sup> which is illustrated by an anecdote regarding Hillel's good temper,<sup>14</sup> and

<sup>3</sup> *ibid.* 5a 12 ff.

<sup>4</sup> *ibid.* 5a 11 and 16.

<sup>5</sup> *ibid.* 2b 19 ff.

<sup>6</sup> *Viz. ms.* 1274 p. 41b.

<sup>7</sup> *Viz. ms.* 1276 p. 116a 6.

<sup>8</sup> *Viz. ms.* 1274 p. 58a 10.

<sup>9</sup> *Viz. ibid.* p. 41b. (Cf. also the extract in the *Lewy-Festschrift*, p. 45 of the Hebrew section, beginning בנאמדי יתעלם און יתעלם.)

<sup>10</sup> *Viz. ibid.* p. 56b 11.

<sup>11</sup> *Viz. ibid.* p. 56b 19 ff.

<sup>12</sup> *Viz. ms.* 1276 p. 66a 21 ff.

<sup>13</sup> *Viz. ibid.* 10b 4 ff.

<sup>14</sup> *Viz. ibid.* 7b 4 ff.

humility.<sup>15</sup> Finally it is stated there that the cause of the sin of cursing elders is anger.<sup>16</sup>

Of the second section the second part<sup>17</sup> consisting of 14 chapters, from 24 to 37, is preserved in manuscript no. 1274 of the Hebrew manuscripts in the Bodleian Library. Of these chapters chapters 24 and 25 treat of the laws pertaining to the fundamental prayer,<sup>18</sup> chapter 26 of public prayer,<sup>19</sup> 27 of the qualifications of the precentor,<sup>20</sup> 28 of the blessing of the priests,<sup>21</sup> 29 of the grace after meals,<sup>22</sup> 30 of other benedictions,<sup>23</sup> 31 of the phylacteries,<sup>24</sup> 32 of the Mezuzah,<sup>25</sup> 33 of the fringes,<sup>26</sup> 34 of circumcision,<sup>27</sup> 35 of oaths,<sup>28</sup> 36 of vows,<sup>29</sup> and 37 of the duty of telling the truth and the prohibition against lying.<sup>30</sup> This section of the book contained also a chapter on the fast-day in which the conditions of fasting were set forth<sup>31</sup> and one on child-bearing, in which the attitude of the Torah with reference to that was stated.<sup>32</sup>

The third section of the book was partly devoted to the etiquette of friendship in which among other things the duty of reproving a friend in order to dispel the grudge that is borne against him was mentioned.<sup>33</sup> The prohibition of hatred and vindictiveness where secular interests are concerned and the permissibility of such emotions in matters of heaven was also treated there.<sup>34</sup> Furthermore the obligation of supporting the poor, in connection with which the virtue of mercy was analyzed, was dealt with.<sup>35</sup> Finally in one of

<sup>15</sup> Viz. *ibid.* 20a 20.

<sup>16</sup> Viz. *ibid.* 9b 12.

<sup>17</sup> So title-page of ms. 1274.

<sup>18</sup> *ibid.* These two chapters are published in the *Lewy-Festschrift* by Eppenstein.

<sup>19</sup> title-page of ms. 1274.

<sup>20</sup> *ibid.*                   <sup>21</sup> *ibid.*                   <sup>22</sup> *ibid.*

<sup>23</sup> *ibid.*                   <sup>24</sup> *ibid.*                   <sup>25</sup> *ibid.*

<sup>26</sup> *ibid.*                   <sup>27</sup> *ibid.*                   <sup>28</sup> *ibid.*

<sup>29</sup> *ibid.* Viz. also ms. 1276 p. 100a 17.

<sup>30</sup> title-page of ms. 1274.

<sup>31</sup> Viz. ms. 1276 p. 75b 10.

<sup>32</sup> Viz. *ibid.* 99a 2.

<sup>33</sup> Viz. ms. 1276 p. 10b 20 ff.

<sup>34</sup> Viz. *ibid.* 11b 5.

<sup>35</sup> Viz. ms. 1275 p. 9a 18.

the chapters of this section it is explained how Jacob, by means of the sticks, obtained the wages out of which Laban had cheated him.<sup>36</sup>

The fourth section of the book again begins with preambles. The author names specifically only the second<sup>37</sup> and the third.<sup>38</sup> In all the citations from these preambles of the fourth section abstinence is the subject.<sup>39</sup> The second contained an account of the laws God provided whereby to train men for abstinence<sup>40</sup> and of the method of gradual habituation inherent in these laws.<sup>41</sup> In the third is explained how abstinence is the purpose and aim of a number of commandments.<sup>42</sup>

To the ten chapters of the first part of the fourth section preceding the thirteen of the second part that make up our manuscripts not a single definite reference is made. It is perhaps here that we must assign the chapter on the lives of the patriarchs, which our author mentions, in which the behavior of Joseph is also dwelt upon,<sup>43</sup> his gentleness,<sup>44</sup> his forgiving character,<sup>45</sup> his mercifulness toward his brethren<sup>46</sup> and also his domineering spirit, which last was the cause for the abbreviation of his life.<sup>47</sup> It was probably in this chapter that Abraham Maimonides explained in what way the patriarchs fulfilled all the commandments of the Torah.<sup>48</sup>

Other citations from sections of the book preceding the fourth that cannot be exactly located are, first of all, one in which it is

<sup>36</sup> Viz. ms. 1276 p. 58b 12.

<sup>37</sup> *ibid.* 8ob 7.

<sup>38</sup> ms. 1275 p. 5a 16.

<sup>39</sup> ms. 1275 p. 5a 15, ms. 1276 p. 70a 17, 8ob 7.

<sup>40</sup> Viz. ms. 1276 p. 8ob 7 also p. 70a 17.

<sup>41</sup> Viz. *ibid.* p. 8ob 7.

<sup>42</sup> ms. 1275 p. 5a 16.

<sup>43</sup> Viz. ms. 1275 p. 9a 19.

<sup>44</sup> Viz. ms. 1276 p. 10a 5.

<sup>45</sup> Viz. *ibid.*

<sup>46</sup> Viz. *ibid.*

<sup>47</sup> Viz. *ibid.* p. 21a 4.

<sup>48</sup> Viz. Commentary of Abraham Maimonides, Gen. 35, 2, *Hoffmann-Festschrift.*





in the world to come the Torah alluded to the religious beatitude in this world which leads to bliss in the next,<sup>61</sup> and that prophetic perfection is the highest kind of perfection possible for man in this world.<sup>62</sup> Here also the comment of the sages on Isaiah 57, 15, which Abraham promised to make known to his readers, was probably cited.<sup>63</sup>

In addition to these references there is a manuscript comprising thirty folios which was discovered by Harkavy in the one-time Imperial Russian Library. It contains chapters 1. on the laws of buying, selling and the bestowal of gifts, 2. on the guarding of property, 3. on the prohibition of stealing, robbery and the like, and 4. on the prohibition of blood-shed, the care of the soul and the body and the like.<sup>64</sup>

Another fragment from the *ספאיה* the subject matter of which is not included in our manuscripts is contained in manuscript no. 2752 of the Hebrew Manuscripts in the Bodleian Library. Its contents are unknown to us except that it commences with a discourse on the principles of the Torah. It consists of 11 folios.<sup>65</sup>

### LANGUAGE AND STYLE OF THE TREATISE

Such is the magnum opus of Abraham Maimonides. He does not show himself therein to be the great stylist that his father was, nor the concise dialectician who never writes a word too much or too little. Very often, particularly in the chapters following those published at the end of this volume, he becomes verbose, heaps example upon example, and says the same thing over and over again.<sup>1</sup> It is true that he anticipates this repetition partly and explains it as being due to the fact that the disciplines for the

<sup>61</sup> ms. 1276 p. 85a 16.

<sup>62</sup> Viz. ms. 1276 p. 24b 1 ff.

<sup>63</sup> Viz. *ibid.* p. 16a 18.

<sup>64</sup> *חדשים גם ישנים* X p. 3.

<sup>65</sup> Viz. the description in the catalogue.

<sup>1</sup> Cf. *infra* p. 120.

various virtues are common<sup>2</sup> property, that the fulfillment of one commandment of the Torah may conduce to several virtues<sup>3</sup> and that indeed certain commandments have more than one aim<sup>4</sup> or reason.<sup>5</sup> Yet this explanation does not account for all the redundancies.

Another deficiency of Abraham Maimonides in this book is his proneness to digress from the subject in order to comment on certain verses in the Bible.<sup>6</sup> When this is done in order to answer some objection to his theories which these verses present, such digressions are of course quite in place.<sup>7</sup> This would, however, not apply to the interruption of the context by the exegesis of the whole chapter in which a verse is found when that chapter has no direct bearing on the point at issue. The author himself notes such an incongruity on his part at one occasion.<sup>8</sup> In addition to this the same verses are interpreted in several different ways.<sup>9</sup>

Aside from these drawbacks the portion of the book which we have examined is very readable. What it lacks in scientific precision it makes up in warmth of tone and in popular style. The reader is usually addressed in the second person. The illustrations, drawn from the Bible, the Talmud and contemporary life in rich profusion, appear at times mechanical and unpicturesque. Yet they are always to the point. The language is generally simple and direct and free from rhetorical bombast. A glance at the summary given above will show that the author, despite his verbosity, followed a definite plan guided by strictly logical considerations and that he always comes back to his point. Usually he defines and delineates the particular virtue, analyzes man's disposition for it, proves the need

<sup>2</sup> Cf. ms. 1275 p. 6b 2, ms. 1276 p. 8b 4.

<sup>3</sup> Cf. ms. 1275 p. 5a 14.

<sup>4</sup> *ibid.* 8b 4, 12b 11 ff.

<sup>5</sup> ms. 1276 p. 21a 16.

<sup>6</sup> *ibid.* p. 53b 15 ff. and 82a 1 ff.

<sup>7</sup> *ibid.*

<sup>8</sup> ms. 1276 p. 115a 5 ff.

<sup>9</sup> Cf. *infra* p. 120.

for acquiring that virtue, and then he shows how he can train himself for it and in what way he must do so. Throughout there is displayed a fine insight into human nature and a healthy psychology.

The vocabulary and grammar of the treatise are those of a refined type of Judeo-arabic of the 13th century. On the whole the classical forms and syntactical arrangements are observed. Yet vulgarisms are also not infrequent. It is difficult to determine to whom these are to be attributed, whether to the author or to the copyist. They are:

1. the interchange of the indicative and subjunctive forms in the third person masculine plural imperfect,<sup>10</sup>
2. the occasional occurrence of the imperfect indicative form in place of the jussive after لم, which can be noted in the spelling of ٴ verbs,<sup>11</sup>
3. the frequent lapse from the nominative to the accusative forms in the dual and masculine plural of participles and nouns.<sup>12</sup>

It is to be remembered that the regular classical forms also occur in the above-named cases. Other peculiarities noted are:

1. the occurrence of an active participle masculine plural in the abstract where it should have been in the construct state,<sup>13</sup>
2. the substitution one time of the conjunctive pronoun هم for هـ,<sup>14</sup>
3. the prefixing three times of the preposition ب to the imperfect of verbs just as in modern vulgar Arabic, this taking place each time in relative clauses,<sup>15</sup>

<sup>10</sup> For the subjunctive in place of the indicative cf. ms. 1275 p. 7a 5, ms. 1276 p. 23b 17. For the indicative in place of the subjunctive cf. ms. 1276 p. 51a 18, 111b 7.

<sup>11</sup> ms. 1276 p. 59b 6. The regular form is observed in ms. 1276 p. 17b 8.

<sup>12</sup> For the dual cf. ms. 1276 p. 73b 20, for the plural *ibid.* 31b 6 and 38b 14. The regular form of the dual occurs in ms. 1275 p. 7a 6.

<sup>13</sup> ms. 1276 p. 60a 6.

<sup>14</sup> *ibid.* 91a 21.

<sup>15</sup> *ibid.* 31b 9, 31b 10, 68b 19. Cf. Bauer § 22.

4. the invariable use of the particle **أَوْ** after **لَا بُدَّ**, instead of **أَنْ** or **مِنْ أَنْ**, to introduce the following clause,<sup>16</sup> with the meaning of “except that,”<sup>17</sup>
5. the use of **وَ** after **إِنَّ** to introduce a causal clause,<sup>18</sup> the commonness of which in Judeo-arabic texts and its analogy to the late Hebrew **וְהוֹאִיל וְ** has been pointed out by Baneth.<sup>19</sup>

The peculiarities of vocabulary, aside from the fact that the lexicon is Judeo-arabic, may be divided into three classes:

1. words which in the form and meaning that they have in this book are found only in vulgar Arabic, to wit:

**فَرَس** = fail, be powerless<sup>20</sup>

**وَيْت** = marriage<sup>21</sup>

**חִירָה** = confusion<sup>22</sup>

2. words of which the forms they have in the book are not found in the lexica and dictionaries though their roots are, to wit:

verbs: **חָרַרְי** V = cut oneself off, free oneself,<sup>23</sup> from **חָרַי**

**אָקְרַצִי** IV = bring about, finally lead to, decree,<sup>24</sup> cf. **אָקְרַצִי**

**מְנַאשֵׁב** III = clinging to, attaching oneself to,<sup>25</sup> from **נָשַׁב**

**נִאֲדִיךְ** I = not to mention<sup>26</sup> (literally “it suffices for thee”),  
from **נָדַי**

<sup>16</sup> *ibid.* 8b 4, 54a 2, 56a 10, 80b 16, 102b 10.

<sup>17</sup> *Viz.* for such a possible meaning of **ⴰ** Reckendorf, *Die syntaktischen Verhältnisse des Arabischen* p. 750. — *Note:* It is hardly likely that the **ו** here is an orthographic error for **ⴰ**, firstly because that error is never made in this manuscript and secondly because the **ⴰ** occurs so regularly.

<sup>18</sup> ms. 1275 p. 11a 12.

<sup>19</sup> *Hildesheimer-Jubelschrift*, German section, p. 123.

<sup>20</sup> ms. 1276 p. 40b 17. This meaning is given in Belot's *Vocabulaire Arabe-Français*, Beyrouth 1896.

<sup>21</sup> ms. 1276 p. 86b 10. Cf. also Belot.

<sup>22</sup> ms. 1276 p. 69a 20. Cf. also Belot.

<sup>23</sup> ms. 1276 p. 57a 15.

<sup>24</sup> ms. 1275 p. 4b 11.

<sup>25</sup> ms. 1276 p. 103a 3.

<sup>26</sup> *ibid.* p. 53a 3.

verbal nouns: הַשְּׂרִיעַ II = legislation,<sup>27</sup> from שָׂרַע  
 מִצְאֲרָעָה III = similarity,<sup>28</sup> from צָרַע  
 אֶפְתָּחֲנָאֵעַ VIII = calamity,<sup>29</sup> from פָּנַע  
 הַנִּזְדָּר V = notarikon,<sup>30</sup> from נָדָר  
 נִקְרַד I = reprehension, blame,<sup>31</sup> cf. אֲנִתְקָרַד

other expressions involving nouns:

אֲנֻמְאָרְהֶם = those corresponding to them, those who resemble them,<sup>32</sup> cf. נִטְיִר

בְּאַלְעֲרָק = incidentally,<sup>33</sup> indirectly

בְּמַרְיָה = very,<sup>34</sup> cf. בְּאַלְמַרְיָה

adjectives: זָמְלָה = general,<sup>35</sup> from זָמְלָה = all

הָעֵבְדִיָּה = pertaining to worship, ritual,<sup>36</sup> from הָעֵבֶד = worship, cult

3. words the roots or meanings of which as they occur in the book are not given in the lexa or dictionaries, to wit:

verbs: חָשׂ I = praise, exhort to,<sup>37</sup> opposite of דָּם = blame

בִּיָּלַ II = transfer, accord,<sup>38</sup> parallel with פִּיָּן = to delegate

בְּרָךְ II = adorn,<sup>39</sup> parallel with וִיָּן = adorn

קָבַל I = accept the traditional belief of,<sup>40</sup> contrasted with שָׁעַ = to know

אֶלְהָנִי VIII = be forced to<sup>41</sup>

nouns: נִפְתָּ = a material of which horse-bridles are made<sup>42</sup>

שָׂרָב = a kind of Alexandrian cloth<sup>43</sup>

פְּחָק = a field<sup>44</sup>

<sup>27</sup> ms. 1275 p. 4b 6.

<sup>29</sup> ibid. 6a 19.

<sup>31</sup> ms. 1276 p. 99b 2.

<sup>33</sup> ibid. 100b 14.

<sup>35</sup> ibid. p. 4a 11.

<sup>37</sup> ibid. p. 37b 2, 42a 13, 19.

<sup>39</sup> ms. 1276 p. 72b 7.

<sup>41</sup> ibid. 47a 19.

<sup>43</sup> ibid. 59a 10.

<sup>28</sup> ms. 1276 p. 115b 9.

<sup>30</sup> ms. 1275 p. 13a 3.

<sup>32</sup> ibid. 86b 1.

<sup>34</sup> ms. 1275 p. 4a 11.

<sup>36</sup> ms. 1276 p. 113b 15.

<sup>38</sup> ibid. p. 64a 18.

<sup>40</sup> ibid. 44a 20.

<sup>42</sup> ibid. 59a 14.

<sup>44</sup> ibid. 115b 11.

## ABRAHAM MAIMONIDES AND HIS AGE

From a consideration of the externals of the book let us now turn to its author and study his character as it is reflected in it. For brevity's sake we shall pass over most of the details of his life which may be found collected in Eppenstein's biography of Abraham Maimonides.<sup>1</sup> Here we wish to note only that he was born in the year 1186 C.E. and died in 1237,<sup>2</sup> that he was instructed by his father<sup>3</sup> and early showed ability so that the latter could speak of him with pride,<sup>4</sup> that in 1205, at the age of 19, he succeeded his father in the Negiduth,<sup>5</sup> the then highest Jewish office in Egypt, the holder of which represented all the Jews in the government, served as their legal authority and judge in conformity with their laws, watched over the contracting of marriages and the pronouncing of the ban, saw to it that they turned in the proper direction in prayer, and was the one to whom Mohammedans would turn in seeking protection against the Jews, being, in short, to the Jews what the patriarch was to the Christians.<sup>6</sup> Like most Negidim Abraham was court physician and a very busy one at that.<sup>7</sup> His specialty must have been dietetics to judge from the preponderance of his medical references.<sup>8</sup> At his death he left two sons, one by the name of David, a boy of 15, who succeeded him as Nagid and head of the *שיבה*;<sup>9</sup> another by the name of Obadiah born in 1228.<sup>10</sup>

<sup>1</sup> Cf. *Jahresbericht des Rabbinerseminars* Berlin 1912—1913.

<sup>2</sup> J. Mann, *The Jews in Egypt and Palestine under the Fatimid Caliphs* II p. 326.

<sup>3</sup> *ברכת אברהם* Lyck 1859, ed. Goldberg.

<sup>4</sup> *קובץ השו"ת הרמ"ם* Leipzig 1859, ed. Lichtenberg II p. 31 c—d.

<sup>5</sup> J. Mann, *ibid.* I p. 248 and II p. 326.

<sup>6</sup> *ibid.* I p. 255.

<sup>7</sup> Eppenstein, *Jahresbericht* p. 30. Cf. also Graetz, *History of the Jews*, J. P. S. III p. 495 ff.

<sup>8</sup> His father too distinguished himself mainly in dietetics. Cf. Jacobs, *Jewish Contributions to Civilization*, Philadelphia 1919, p. 158.

<sup>9</sup> Mann, I p. 248.

<sup>10</sup> Cf. Brann, *Monatsschrift für Geschichte und Wissenschaft des Judentums* 44 p. 18 ff.

And now let us see what we can learn about his life and character from that part of the *שפתי* which we have examined.

Already his communication to a friend regarding this work, in which he states that he "has built it on the foundations of fear and love of God,"<sup>11</sup> makes us anticipate the pious tone and the reverential spirit in which the whole book is written and presents to us a man imbued with the deepest religiosity. The religiosity of Abraham Maimonides is apparent on nearly every page of his treatise. Right at the beginning we are struck with his insistence on the punctilious observance of every commandment of the Torah, the fulfillment of which he looks upon as a debt pure and simple<sup>12</sup> and as the sine qua non, the indispensable prerequisite for those who would pursue the path leading to "*the goal*."<sup>13</sup> The favorite themes on which he loves to dilate are fear, love, service of God<sup>14</sup> and trust in Him,<sup>15</sup> which he considers as the aims of religion, and it is to this end that he enjoins prayer and worship,<sup>16</sup> the visiting of synagogues and houses of study<sup>17</sup> and the contemplation of God's wondrous creations.<sup>18</sup> Religion is to his mind the matter of chief importance in human life and should be man's foremost occupation.<sup>19</sup> For its sake man must work<sup>20</sup> and fight;<sup>21</sup> he may, nay he must, sacrifice his gentleness<sup>22</sup> and his humility.<sup>23</sup> What conduces to the welfare of religion, even though it be something with which man can very well dispense, has priority over his secular necessities,<sup>24</sup>

<sup>11</sup> *Letterbode* III p. 53.

<sup>12</sup> ms. 1275 p. 2b 3 ff.

<sup>13</sup> *ibid.* 5a 20 ff.

<sup>14</sup> ms. 1276 p. 71a 1, 75b 20, 79a 18.

<sup>15</sup> *ibid.* 5b 20, 6a 6 ff.

<sup>16</sup> *ibid.* 75b 18 ff.

<sup>17</sup> *ibid.* 102b 19 ff.

<sup>18</sup> *ibid.* 96b 7 ff., 97a 6 ff., 105b 14 ff., 107b 7 ff.

<sup>19</sup> ms. 1276 p. 11b 1 ff., 30b 21 ff., 31a 11 ff., 32a 11 ff., 50a 14 ff., 50b 2 ff.

<sup>20</sup> *ibid.* 52a 15 ff.

<sup>21</sup> *ibid.* 50a 8 ff.

<sup>22</sup> *ibid.* 11b 1 ff.

<sup>23</sup> *ibid.* 32a 11 ff.

<sup>24</sup> *ibid.* 47a 12 ff.

while the least disturbance of the religious life is paramount to great harm.<sup>25</sup>

The most delectable feature of Abraham Maimonides' religio-ethical system is its inwardness, in which respect it may be compared with the *Duties of the Hearts* of Bachyah ibn Pakuda whom he quotes only once by name.<sup>26</sup> Like the latter<sup>27</sup> he constantly stresses the need of inner religiosity which is the aim and object of the external disciplines.<sup>28</sup> It is for inner humility<sup>29</sup> and inner trust in God<sup>30</sup> for which he who would reach "*the goal*" must strive, and inner pride<sup>31</sup> and distrust<sup>32</sup> that he must shun most. So also true abstinence<sup>33</sup> and solitude<sup>34</sup> are not those of the body but they consist in the sentiment of the heart.

Another dominant trait of Abraham Maimonides' character which is as much noticeable in his work as his piety and his spirituality is his sober rationalism, his passion for and esteem of knowledge and intellect. He himself was a man of wide learning and broad sympathies. Like his distinguished father he had probably acquired all the sciences of the day. His work shows that aside from having a thorough acquaintance with all the branches of the Jewish literature of the period he was well at home in philosophy,<sup>35</sup> medicine,<sup>36</sup> biology,<sup>37</sup> chemistry,<sup>38</sup> astronomy,<sup>39</sup> music,<sup>40</sup> history,<sup>41</sup> grammar,<sup>42</sup>

<sup>25</sup> *ibid.* 53a 12 ff.

<sup>26</sup> *Viz. infra* p. 54.

<sup>27</sup> Cf. the introduction to the book.

<sup>28</sup> ms. 1276 p. 28b 14 ff., 76a 7, 107a 17 ff.

<sup>29</sup> *ibid.* 14a 18, 14b 16, 15a 12, 29b 2 ff., 31b 19 ff., 32a 19 ff.

<sup>30</sup> *ibid.* 42b 16, 48b 8, 57a 3, 62b 17.

<sup>31</sup> *ibid.* 8a 19 ff., 76a 13.

<sup>32</sup> *ibid.* 38a 19 ff., 38b 4 ff.

<sup>33</sup> *ibid.* 70b 20, 71b 20, 78a 21, 86a 12.

<sup>34</sup> *ibid.* 107a 17 ff.

<sup>35</sup> *Viz. infra* in the discussion of his views and citations.

<sup>36</sup> *ibid.*

<sup>37</sup> *ibid.*

<sup>38</sup> *ibid.*

<sup>39</sup> *ibid.*

<sup>40</sup> Cf. ms. 1276 p. 101b 6 ff. where he speaks of songs.

<sup>41</sup> Cf. *infra* the references to the events of his age, &c.

<sup>42</sup> Cf. *infra* p. 121.



belles lettres<sup>43</sup> and the literature of the Sufis.<sup>44</sup> The natural sciences were regarded by him, just as by his father and other Jewish rationalistic philosophers beginning with Saadyah,<sup>45</sup> as the handmaids of religion, which are helpful,<sup>46</sup> nay indispensable, for the understanding of the Torah and must be studied together with the science of the laws of the Torah in order that human perfection may be attained.<sup>47</sup> It is intellect that sustains the world and religion.<sup>48</sup> It is by study, by learning, by developing the mind that man strengthens the connection between his soul and the spiritual world.<sup>49</sup> It is reason which causes man to control his passions<sup>50</sup> and conquer his lower animal self,<sup>51</sup> and without it he is like a raging beast.<sup>52</sup> It is philosophical reflection that convinces man of the greatness of God<sup>53</sup> and the necessity of occupying himself with perfecting his soul.<sup>54</sup> The highest stage that man can reach is to know God.<sup>55</sup> Abraham Maimonides despises the ignoramus and the fool<sup>56</sup> just as he reveres the intelligent man and the scholar.<sup>57</sup> An **עם הראיך** cannot be pious.<sup>58</sup> Even the non-Jewish Greek philosophers were, because of their knowledge of the natural sciences and metaphysics, superior<sup>59</sup> to the narrow-minded Jewish scholars who do not acknowledge the existence of natural law—something which is attested to by ordinary common sense.<sup>60</sup> The fact that not all men

<sup>43</sup> Cf. *infra* his mention of the disastrous issues of love adventures.

<sup>44</sup> Cf. *infra*.

<sup>45</sup> Cf. Husik p. XL.

<sup>46</sup> ms. 1276 p. 96b 17 ff., 107a 4 ff.

<sup>47</sup> *ibid.* 45b 18, 106a 17, 106b 3.

<sup>48</sup> ms. 1276 p. 105a 6.

<sup>49</sup> *ibid.* p. 88a 17, 89a 8.

<sup>50</sup> *ibid.* 7a 14, 9b 21.

<sup>51</sup> *ibid.* 72a 7, 89b 15.

<sup>52</sup> *ibid.* 8a 6.

<sup>53</sup> ms. 1275 p. 4b 1 ff., ms. 1276 p. 75b 18, 105b 14, 107b 5 ff.

<sup>54</sup> *ibid.* 89b 9 ff.

<sup>55</sup> *ibid.* 106b 9 ff.

<sup>56</sup> *ibid.* 31a 14, 43b 8 ff., 46a 2, 51a 21, 69a 6.

<sup>57</sup> *ibid.* 44a 4 ff. and elsewhere.

<sup>58</sup> ms. 1275 p. 2a 19.

<sup>59</sup> ms. 1276 p. 43b 14 ff.

<sup>60</sup> *ibid.* 44b 5 ff.

can be intelligent and learned<sup>61</sup> does not cause Abraham Maimonides to mitigate his severity toward the ignoramus. He is a thorough-going intellectual aristocrat who does not spare the feelings of the boors. He despises the crowd.<sup>62</sup>

Abraham Maimonides' attitude towards religion was deeply impregnated with rationalism. He has no use for superstitions such as the belief in the efficacy of talismans.<sup>63</sup> Men, he says, must not throw themselves into unnecessary dangers and expect to be saved by some miracle<sup>64</sup> and when they are in straits they must make every possible effort to extricate themselves therefrom and not sit idle awaiting God's rescue.<sup>65</sup> The imagination of such impossible monstrosities as camels flying in the air, iron ships plying on the sea, jinn, ghailan, phoenixes and centaurs, which were current in the literature of the time and firmly fixed in the popular fancy, he rejects as a mere hallucination of the brain that borders on insanity.<sup>66</sup> As we shall see later on Abraham maintains this rationalistic standpoint even in his exegesis of the Bible and in opinions that his reason dictates to him he is, as Eppenstein has pointed out already,<sup>67</sup> quite independent and bold.<sup>68</sup> He is not even afraid sometimes to contradict a rabbinic דרשה where he feels that his interpretation is more correct, and his excuse for deviating from the rabbinic exegesis is that a verse may be explained in several different ways.<sup>69</sup> Yet on the other hand he is always modest enough to bear in mind the limitations of his human intellect and many a statement of his regarding subjects wherein he cannot be too sure of himself is qualified by such expressions as "according to the best of our understanding," "as my limited mind shows me."<sup>70</sup>

<sup>61</sup> ms. 1275 p. 12b 3, ms. 1276 p. 20b 3, 72b 2.

<sup>62</sup> ms. 1275 p. 11b 17, ms. 1276 p. 72b 2, 85a 9.

<sup>63</sup> ms. 1276 p. 51b 5.

<sup>64</sup> *ibid.* 52a 2 ff.

<sup>65</sup> *ibid.* 48b 8 ff.

<sup>66</sup> *ibid.* 105a 4 ff. Cf. the same idea expressed by Moses Maimonides in his *Eight Chapters*, chap. I in his discussion of the imaginative faculty.

<sup>67</sup> *Jahresbericht* p. 7.

<sup>68</sup> ms. 1276 p. 26a 21.

<sup>69</sup> *ibid.* 109a 13.

<sup>70</sup> ms. 1276 p. 10b 2, 35b 12, 46b 1, 85a 1 ff.

Both these distinguishing traits of his character his sincere piety and his extreme rationalism which he had inherited from his father, must have caused him no small measure of mental suffering in the decadent and strife-torn period in which he lived when the conflict about his father's philosophic views was first breaking out in full vigor.<sup>71</sup> He calls out with bitterness against the lack of decorum in the synagogues, against the disturbance of the services by continual quarrels about the presidency, by joking and general levity of mind,<sup>72</sup> and declaims against the unbecoming haughty demeanor of the leading officers in prayer and worship.<sup>73</sup> Places where such outrages are perpetrated, he says, are the ones to which the prophet referred as being intolerable in the sight of God.<sup>74</sup>

Other characteristics of the Jews of his age with which Abraham Maimonides finds fault are their dry externalism and their love of luxury. He bewails the fact that the asceticism of the prophets has passed from Israel and that others have taken it up.<sup>75</sup> He condemns those of his coreligionists who perform their prayers perfunctorily,<sup>76</sup> who fast only because it is a duty, gorging themselves with food before the fast and thinking about food while they fast, and thus entirely miss the purpose of the fast which is to raise the soul to a higher spiritual level.<sup>77</sup>

We have an echo of the struggle about the Guide, of the war between blind faith and reason among Jews which continued for about 200 years after Moses Maimonides' death<sup>78</sup> in Abraham's reference to the Jewish scholars who regard themselves as the elite and yet deny what ordinary common sense demonstrates, the existence of natural law, believing that everything that occurs in this world is directly brought about by God without any inter-

<sup>71</sup> Graetz, *History of the Jews*, J. P. S. III p. 523 ff.

<sup>72</sup> ms. 1276 p. 113b 19. Cf. Eppenstein, *Jahresbericht* p. 13 ff.

<sup>73</sup> ms. 1276 p. 30a 3 ff.

<sup>74</sup> *ibid.* 114a 2 ff.

<sup>75</sup> *ibid.* 92a 16 ff.

<sup>76</sup> *ibid.* 66b 10 ff.

<sup>77</sup> *ibid.* 75b 11 ff.

<sup>78</sup> Cf. Graetz, *History of the Jews*, III p. 523 ff.

mediary causes intervening.<sup>79</sup> Such an attitude not only appears to him as the height of folly but also touches his national pride. It hurts him to see the best men of Israel become the laughing stock of scientists and philosophers for holding such naive views. This to his mind is a desecration of the name of God.<sup>80</sup>

Certain incidental remarks of Abraham Maimonides in his *מפא"ה*, though often vague and indefinite, still throw a little light on the conditions prevailing in his day among both Jews and gentiles. They allude to the precarious condition of the Jews in Diaspora lands where they are continually subject to the tyranny of kings<sup>81</sup> to escape whose wrath cunning and flight are their only resources outside of hope for the protection of God.<sup>82</sup> They speak of the power still wielded by the exilarch, by the heads of the academies, Jewish judges and officers of the law to compel those under their jurisdiction to obedience and to mete out punishment to transgressors of the law.<sup>83</sup> They tell about preachers who by their sermons attract the people to the Torah.<sup>84</sup> They also testify that the Sabbath and the Passover festival are still universally observed by Jews.<sup>85</sup> We read furthermore of the love of pleasure and the indulgence which is known to have characterized the reign of the Ayubides<sup>86</sup> who were then in power, of castles the floors of which were of marble, the ceilings of which were inlaid with gold<sup>87</sup> and whose walls and doors were adorned with various decorations and figures,<sup>88</sup> of richly bridled horses and mules,<sup>89</sup> of the raiment of brocade,<sup>90</sup>

<sup>79</sup> ms. 1276 p. 44a 18 ff.

<sup>80</sup> *ibid.* 44b 7 ff.

<sup>81</sup> *ibid.* 52a 13 ff.

<sup>82</sup> *ibid.* 50a 13 ff., 50b 10 ff.

<sup>83</sup> ms. 1276 p. 31b 3 ff.

<sup>84</sup> *ibid.* p. 97b 8 ff.

<sup>85</sup> *ibid.* 81a 10 ff.

<sup>86</sup> Stanley Lane-Poole, *A History of Egypt in the Middle Ages* pp. 190 ff.

<sup>87</sup> *ibid.* 15a 21 ff., 30b 9, 72b 11, 76a 16.

<sup>88</sup> *ibid.* 97a 17, 104b 20.

<sup>89</sup> *ibid.* 59a 10 ff.

<sup>90</sup> *ibid.* 59a 17.

silk,<sup>91</sup> fine linen,<sup>92</sup> squirrel fur<sup>93</sup> and Alexandrian sherb<sup>94</sup> that was worn by the rich and the woolen jackets<sup>95</sup> and the simple garb of coarse linen<sup>96</sup> or cotton<sup>97</sup> with which the poor clad themselves, of the choice meats and rich foods<sup>98</sup> that were devoured at expensive banquets,<sup>99</sup> and the wine that was sipped,<sup>100</sup> and the love songs that were sung<sup>101</sup> exciting the sexual instincts. Not even perfumes are left out of account. We learn about the common use of musk, ambra, narcissus and rose.<sup>102</sup> An interesting contrast of high and low standards that is presented is that between the poor aristocrat who would rather starve than walk by foot and of the wealthy pedlar who carries loads on his shoulder through the streets and is not ashamed.<sup>103</sup> The paragons of the luxuriousness and the epicureanism of the age are the kings; and the fact that they give themselves up to their appetites causes them to contract all sorts of maladies. Their power and wealth bring them nothing but enemies and most of them meet a violent death at the hands of assassins or on the fields of battle during the wars in which they are constantly engaged.<sup>104</sup> The rulers of the time are not actuated by considerations of justice and fair play. They appoint to office or depose from office whomever they choose and always in the interest of their own personal wellbeing.<sup>105</sup> Their ambition in life is to enrich themselves with worldly goods so as to be able the better to deliver themselves up to pleasure.<sup>106</sup> They are quick to become angry and their wrath, once it is aroused, knows no bounds and redounds fatally upon him who is the cause of it.<sup>107</sup> It is probably to the kings that Abraham Maimonides refers when he speaks of the great who have stumbled as a result of love for women.<sup>108</sup>

<sup>91</sup> *ibid.* 30b 4, 71a 2, 74a 1.

<sup>93</sup> *ibid.* 58a 9.

<sup>95</sup> *ibid.* 59a 8.

<sup>97</sup> *ibid.* 30b 4, 59a 14, 74a 1.

<sup>99</sup> *ibid.* 68b 19 ff.

<sup>101</sup> *ibid.* 101b 5.

<sup>103</sup> *ms.* 1276 p. 73a 18 ff.

<sup>105</sup> *ibid.* 111a 19 ff.

<sup>107</sup> *ibid.* 7a 6 ff.

<sup>92</sup> *ibid.* 74a 1.

<sup>94</sup> *ibid.* 59a 10.

<sup>96</sup> *ibid.* 30b 4, 59a 8.

<sup>98</sup> *ibid.* 39a 21, 71a 2.

<sup>100</sup> *ibid.* 39a 21 ff.

<sup>102</sup> *ibid.* 98a 2.

<sup>104</sup> *ibid.* 23b 12 ff.

<sup>106</sup> *ibid.* 72a 10.

<sup>108</sup> *ibid.* 98b 21.

Was it patriotism or fear that caused Abraham Maimonides to refrain from direct derogatory statements about his non-Jewish Egyptian countrymen or their religion? Eppenstein notes that he did not regard Mohammedans as idolators.<sup>109</sup> This seems to be further borne out here by the fact that when he wants to give examples of unbelievers whom God has not graced with the Torah he mentions not the Moslems but the Sudanese and the Turks,<sup>110</sup> evidently meaning by the latter the ancestors of the Ottoman Turks whose conversion to Islam had,<sup>111</sup> like that of the Sudanese,<sup>112</sup> not yet been completed at the time of Abraham Maimonides. It is likewise corroborated by the fact that not the Egyptians but the Nubians and the Berbers whose gluttony, drunkenness and lust were proverbial<sup>113</sup> are cited as typical debauchees.<sup>114</sup>

One of the popular ideas that were current among all the peoples of his time was according to Abraham Maimonides the belief that Abraham, the ancestor of Israel, introduced the virtue of generosity into the world through the practice of hospitality for which he was celebrated.<sup>115</sup>

#### ABRAHAM MAIMONIDES AND THE SUFIS

The period in which Abraham Maimonides lived witnessed the great development and wide spread of Sufism, the mystic movement in Islam. The former associations of personal followers and pupils began to pass into self-perpetuating corporations and there were fairly started what are now known as dervish fraternities.<sup>1</sup> With these Sufis and with their doctrines Abraham must have come into rather close contact, for he refers to them several times in his book and gives us sundry information about them which we find con-

<sup>109</sup> *Jahresbericht* p. 16. So also his father. Cf. his letter to Obadiah the proselyte.

<sup>110</sup> ms. 1275 p. 12a 4.

<sup>111</sup> ZDMG 76 p. 132, article of Franz Babinger.

<sup>112</sup> Sievers, *Afrika*, 1891, p. 275.

<sup>113</sup> Burton, *Arabian Nights*.

<sup>114</sup> ms. 1276 p. 26b 3 ff.

<sup>115</sup> ms. 1275 p. 13a 1.

<sup>1</sup> Cf. Macdonald, *Religious Attitude and Life in Islam* p. 162; Macdonald, *Development of Muslim Theology* p. 266 ff.

firmed in other sources. We learn that their dress consisted of rags and similar attire of the poor,<sup>2</sup> like the garb of the prophets of Israel of old, and that like the latter they subsisted on alms and whatever God chanced to come their way.<sup>3</sup> They were organized, we are told by Abraham Maimonides, as masters and servants or leaders and followers—again resembling the Hebrew prophets;<sup>4</sup> and just as among the prophets, it was the custom among them that when a novice<sup>5</sup> was initiated into the order and about to follow the regimen<sup>6</sup> of the life of the Sufi, the master threw the ragged cloak about him.<sup>7</sup> It was the way of the Sufis, so Abraham further informs us, to combat the bodily self by conquering sleep through nightly vigils,<sup>8</sup> and that they would retire to dark places where they would stay so long that their sense of sight became atrophied to the extent that they could not even discern light anymore.<sup>9</sup> To do this of course a powerful inward light is required in which the soul becomes so much engrossed that the person no longer fears external darkness.<sup>10</sup>

The teaching and manner of life of these Moslem saints exercised a profound influence on the Jews who lived in Arabic-speaking countries. To what extent the ethics of the Jews in the Middle Ages was suffused with Sufic doctrine has already been discussed

<sup>2</sup> ms. 1276 p. 91b 1, 98b 15. Cf. Macdonald, *Rel. Att.* p. 166; Nicholson, *Mystics of Islam* pp. 3 ff. and 33 ff.; Hartmann, *Alkuschairis Darstellung des Sufitums* p. 128.

<sup>3</sup> ms. 1276 p. 67a 14. Cf. Nicholson, *Myst. of Isl.* p. 38; Hartmann, *Alk.* p. 26.

<sup>4</sup> ms. 1276 p. 117a 9. Cf. Nicholson, *Myst. of Isl.* p. 32; Hartmann, *Alk.* p. 103; Carra de Vaux, *Gazali* p. 210.

<sup>5</sup> i. e. the *مريد* ms. 1276 p. 78a 8. Cf. Hartmann, *Alk.* p. 100.

<sup>6</sup> i. e. the *طريقه* ms. 1276 p. 78a 8. Cf. Hartmann, *Alk.* p. 99 ff.

<sup>7</sup> ms. 1276 p. 78a 1 ff. Cf. Nicholson, *Myst. of Isl.* p. 33 ff.

<sup>8</sup> ms. 1276 p. 92a 5 ff. Cf. Nicholson, *Myst. of Isl.* p. 35.

<sup>9</sup> ms. 1276 p. 116a 2 ff. Cf. Nicholson *ibid.* p. 61 who states that the ecstatic state is often accompanied by loss of sensation.

<sup>10</sup> ms. 1276 p. 116a 5 ff. Cf. Nicholson *ibid.* p. 70 ff. to the effect that the light of divine grace that enters the Sufi's heart overwhelms every human faculty with its dazzling beams.

by others<sup>11</sup> and Bachyah ibn Pakuda has been named the chief exponent of the ethics of the Sufis in medieval Jewish literature. This appellation might apply with even greater force to Abraham Maimonides, for he not only openly shows his admiration for the Sufis by praising their way of life, calling them the real lineal descendents of the prophets,<sup>12</sup> and regretting that the Jews do not imitate their example,<sup>13</sup> but his whole ethical system as outlined in the portion of the *מפאיה* with which we are concerned appears to be Sufic from beginning to end in terminology and ideology, or at least based on some Sufic prototype. The parallels are so striking that it is hard to assert anything less than identity of them. The *מסלך* or special course which Abraham Maimonides prescribes for those who wish to reach "the goal"<sup>14</sup> corresponds as a whole almost exactly to the *طريقة* the path of the Sufi,<sup>15</sup> which is also sometimes called *سُلوك*,<sup>16</sup> whence the name of those who embrace these paths is in both cases *مَسَالِكُون*.<sup>17</sup> Another name *طالِب*<sup>18</sup> is also hinted at in the *מפאיה*<sup>19</sup> and has its counterpart there in the term *קאצנר*.<sup>20</sup> The *מסאלך* or *רפיעה* or virtues, which mark the stages of this path in ascending order in each one of which man must perfect himself so as to be in complete possession of them,<sup>21</sup> resemble in every way the *مقامات* of the Sufi's *طريقة* which have been defined as denoting the good qualities which man acquires through practice and which become to him, as a result of that practice, a lasting moral status.<sup>22</sup> These

<sup>11</sup> Cf. Yahuda in his introduction to his edition of the *فرايض القلوب* p. 53 ff. and Husik, *A History of Medieval Jewish Philosophy* p. XXVIII.

<sup>12</sup> ms. 1276 p. 78a 5, 91b 7, 92a 15, 117a 15.

<sup>13</sup> ms. 1276 p. 78a 7, 92a 15 ff.

<sup>14</sup> ms. 1275 p. 5b 10.

<sup>15</sup> Cf. Nicholson, *Myst. of Isl.* p. 38 ff.; Hartmann, *Alk.* p. 98.

<sup>16</sup> Cf. Macdonald, *Rel. Att.* p. 258.

<sup>17</sup> ms. 1276 p. 88a 5, 114b 12. Cf. Nicholson, *Myst. of Isl.* p. 38 ff.; Macdonald, *Rel. Att.* p. 258.

<sup>18</sup> Cf. Nicholson, *Myst. of Isl.* p. 29 ff.

<sup>19</sup> ms. 1276 p. 88a 7 חזק 7 טלבה חזק 7.

<sup>20</sup> ms. 1276 p. 33b 2, 88a 5.

<sup>21</sup> *ibid.* p. 116a 20 ff., 116b 10 ff.

<sup>22</sup> Cf. Hartmann, *Alk.* p. 79.



مَقَامَات have also been called “scales of perfection”<sup>23</sup> since men must make themselves perfect in one before passing on to the next.<sup>24</sup>

The specific virtues that make up the סלֹך outlined by Abraham Maimonides, namely sincerity,<sup>25</sup> mercy,<sup>26</sup> generosity,<sup>27</sup> gentleness,<sup>28</sup> humility,<sup>29</sup> trust in God,<sup>30</sup> contentedness,<sup>31</sup> abstinence,<sup>32</sup> the fighting against one’s nature,<sup>33</sup> the control of the human faculties to serve their high ends,<sup>34</sup> and solitude,<sup>35</sup> are all paralleled in the path of the Sufi in practically the same sequence<sup>36</sup> and are called by pretty nearly the same names. Both systems require as a necessary preliminary to the assumption of the special higher courses the scrupulous fulfillment of the law الشَّرِيعَة,<sup>37</sup> Both make it imperative that the novice take a guide to direct him on his journey and that this guide be an experienced teacher, a holy man, who has himself already traversed “the way.”<sup>38</sup> In both cases also the end is not reached until all the stages have been passed and perfection has been attained in each one.<sup>39</sup>

<sup>23</sup> Cf. Nicholson, *Myst. of Isl.* p. 38 ff.

<sup>24</sup> *ibid.* p. 29 ff.; Hartmann, *Alk.* p. 79.

<sup>25</sup> Cf. Hartmann, *Alk.* pp. 13—16.

<sup>26</sup> *ibid.* p. 45.

<sup>27</sup> *ibid.*

<sup>28</sup> *ibid.*

<sup>29</sup> Cf. Hartmann, *Alk.* pp. 5, 19, 23, 112.

<sup>30</sup> *ibid.* pp. 25, 27, 30, 79; Nicholson, *Myst. of Isl.* pp. 41—44; Macdonald, *Dev. of Musl. Theol.* p. 179.

<sup>31</sup> Cf. Hartmann, *Alk.* pp. 20, 42, 79.

<sup>32</sup> *ibid.* p. 7, 42, 73, 79, 110; Macdonald, *Rel. Att.* p. 177.

<sup>33</sup> Cf. Hartmann, *Alk.* pp. 13, 76, 77; Nicholson, *Myst. of Isl.* pp. 39, 46; Macdonald, *Rel. Att.* p. 235.

<sup>34</sup> Macdonald, *ibid.* p. 233.

<sup>35</sup> *ibid.* p. 166; Hartmann, *Alk.* pp. 113, 120, 122.

<sup>36</sup> Cf. Hartmann, *Alk.* p. 79; Macdonald, *Rel. Att.* p. 166.

<sup>37</sup> ms. 1275 p. 5a 20 ff. Cf. Hartmann, *Alk.* pp. 39, 98, 102 ff.

<sup>38</sup> ms. 1276 p. 92b 1, 117a 7 ff. Cf. Nicholson, *Myst. of Isl.* p. 32; Hartmann *Alk.* p. 103; Carra de Vaux, *Gazali* p. 210.

<sup>39</sup> ms. 1276 p. 116a 20 ff. Cf. Hartmann, *Alk.* p. 168; Nicholson, *Myst. of Isl.* p. 29 ff.

The goals themselves, called *وُصُول*,<sup>40</sup> are also nearly identical.<sup>41</sup> They are by nature some sort of mystic union with God brought about by knowledge of God,<sup>42</sup> love of Him,<sup>43</sup> sight<sup>44</sup> or meeting of God,<sup>45</sup> being present before Him,<sup>46</sup> beholding the light of certainty<sup>47</sup> or tasting of His grace.<sup>48</sup> The only difference between the Sufic *وُصُول* and that of Abraham Maimonides is that the latter lays more emphasis on the intellectual side while the former stresses the ecstatic and emotional aspects of this union. The whole process beginning with the fulfillment of the duties imposed by the Law and ending in the goal is subsumed under the expression “*being near to God.*”<sup>49</sup> The goal has been reached when the heart is divested from aught but God<sup>50</sup> both with respect to desire and will as also with regard to knowledge and gnosis, and when the soul is wrapt in the contemplation of the divine essence.<sup>51</sup> Then is man perfect.<sup>52</sup> This result is brought about by severing as much as possible the connections with this world, the world of sense and matter which is an obstacle to this sort of perfection,<sup>53</sup> through the mortification of the bodily self.<sup>54</sup> It is not enough to abstain from unlawful pleasures. Even what is permitted,<sup>55</sup> if not absolutely necessary, must be shunned since it distracts the mind from God.<sup>56</sup>

<sup>40</sup> Cf. Hartmann, *Alk.* pp. 63, 66.

<sup>41</sup> Viz. infra for the definition of the *وُصُول* according to Abraham Maimonides.

<sup>42</sup> Cf. Hartmann, *Alk.* p. 56 ff.

<sup>43</sup> *ibid.* p. 62 ff.

<sup>44</sup> *ibid.* p. 74; Carra de Vaux, *Gazali* p. 100.

<sup>45</sup> Cf. Hartmann, *Alk.* p. 73. <sup>46</sup> *ibid.*

<sup>47</sup> *ibid.* p. 60; Nicholson, *Myst. of Isl.* p. 50.

<sup>48</sup> Cf. Nicholson, *Myst. of Isl.* p. 59.

<sup>49</sup> ms. 1275 p. 5b 11, 14. Cf. Hartmann, *Alk.* p. 91.

<sup>50</sup> ms. 1276 p. 88a 6.

<sup>51</sup> *ibid.* p. 107a 1 ff. Cf. Nicholson, *Myst. of Isl.* p. 60, 83, 149.

<sup>52</sup> Cf. Hartmann, *Alk.* p. 168.

<sup>53</sup> ms. 1276 p. 67b 6 ff. Cf. Nicholson, *Myst. of Isl.* p. 38; Hartmann, *Alk.* p. 18.

<sup>54</sup> ms. 1276 p. 88a 10 ff., 89b 2, 89b 20, 90a 15. Cf. Nicholson, *Myst. of Isl.* p. 56; Obermann, *Der philos. und relig. Subjektivismus Ghazalis* p. 241.

<sup>55</sup> Cf. Hartmann, *Alk.* pp. 40, 41.

<sup>56</sup> ms. 1275 p. 3a 20 ff., ms. 1276 p. 97a 16 ff. Cf. Nicholson, *Myst. of Isl.* p. 36 ff.

All these aspects Abraham Maimonides' high ways to perfection have in common with the path of the Sufi. But not only in these broad outlines do they coincide. There are correspondences also in details such as the distinction made between external and internal pride,<sup>57</sup> the recognition of various degrees of faith,<sup>58</sup> the definition of what constitutes lack of faith,<sup>59</sup> the assumption of the possibility of inner abstinence despite external wealth,<sup>60</sup> the importance attached to contemplation as a method of rapprochement with God,<sup>61</sup> the differentiation between prophet and saint,<sup>62</sup> the acceptance of miracles as proof of holiness,<sup>63</sup> the use of *الحق*<sup>64</sup> as a designation of God, and of such expressions as "the shining of divine lights,"<sup>65</sup> "prophetic emanation," &c.<sup>66</sup>

Asceticism and contempt of this world which was so characteristic of the Sufis are so pronounced in this book that deep Sufi influence is undeniable. Whether Abraham Maimonides practiced what he preached, whether he was in his personal life as abstinent and self-denying as he exhorts his readers to be, we cannot tell. However it should not be surprising to see rationalism and mysticism united in one man as it happens to be here. History has given us many examples of such paradoxes. Let us remember that Alghazzali, the most original philosopher that Islam produced, combined these two apparently exclusive traits.<sup>67</sup> Why, therefore, should it have been impossible in the case of Abraham Maimonides?

<sup>57</sup> Cf. Carra de Vaux, *Gazali* p. 158.

<sup>58</sup> Cf. Hartmann, *Alk.* pp. 24, 25, 84, 85.

<sup>59</sup> *ibid.* p. 27.

<sup>60</sup> ms. 1276 p. 71a 3 ff. Cf. Nicholson, *Myst. of Isl.* p. 37 who quotes the view that a person may be a *فُقير* inwardly despite external wealth.

<sup>61</sup> Cf. Macdonald, *Rel. Att.* p. 260.

<sup>62</sup> *ibid.* pp. 252, 253. Cf. *infra* p. 66.

<sup>63</sup> Cf. Hartmann, *Alk.* p. 167. Cf. *infra* p. 62.

<sup>64</sup> ms. 1275 p. 10a 9. Cf. Nicholson, *Myst. of Isl.* p. 1 note 1.

<sup>65</sup> Cf. Nicholson, *Myst. of Isl.* pp. 70, 71. Cf. *infra* p. 65, 98.

<sup>66</sup> Cf. Nicholson, *Myst. of Isl.* p. 51 and *infra* p. 65, 98.

<sup>67</sup> Cf. Macdonald, *Dev. of Musl. Theol.* p. 215 ff.

QUOTATIONS FROM OTHER SOURCES

Before proceeding to discuss our author's philosophical system and his scientific views as they appear in this treatise it would be worth while first to enumerate his direct citations from other sources Jewish and non-Jewish. Of later Jewish writers Abraham Maimonides quotes in this part of the *ספאיה* only Bachyah ibn Pakuda, his own father and a certain defunct Rabbi Abraham Hechasid to whom he refers as *צאחבי*<sup>1</sup>—probably because he was his associate in court<sup>2</sup>—who has already become familiar as an exegete of some note through Eppenstein's edition of Abraham Maimonides' commentary on the Pentateuch.<sup>3</sup> To Bachyah he refers only once quoting with approval his comment on *Zachariah* 13, 4<sup>4</sup> wherein he demonstrates the excellence of the ascetic life and proves from the verse the custom of the prophets to wear the hairy cloak.<sup>5</sup>

As for his father, besides frequently alluding to his *ספר מצוות*,<sup>6</sup> *יד הדין*<sup>7</sup> and his commentary on the Mishnah<sup>8</sup> and to his Guide,<sup>9</sup> the contents of which he does not like to repeat,<sup>10</sup> he transmits also a number of personal remarks of his which are not without interest for students of Moses Maimonides. One of these is an observation made by the senior Maimonides upon hearing a certain Jew complain on the eve of the Day of Atonement that he did not know of any sin from which to repent. "Poor fellow," Moses Maimonides is supposed to have exclaimed, according to his son's report, when this complaint came to his ears. "Had he known what he ought

<sup>1</sup> ms. 1276 p. 84a 16.

<sup>2</sup> Cf. Mann II p. 326, 327 ff. and 327 note 1.

<sup>3</sup> Viz. *Hoffmann-Festschrift*, Hebrew section, p. 131, 135 ff. Cf. also Eppenstein, *Jahresbericht* p. 25, 35 and *Lewy-Festschrift*, Hebrew section, p. 53.

<sup>4</sup> ms. 1276 p. 74b 7.

<sup>5</sup> פירק 1, שער ט: ספר חובת הלבבות.

<sup>6</sup> ms. 1276 p. 11a 5.

<sup>7</sup> 3 times to the הלכות השבוה of ספר טעם: in ms. 1275 p. 8a 15 ff., ms. 1276 p. 81a 15, 84a 21. 2 times to other parts: in ms. 1276 p. 81b 11, 82a 20 ff.

<sup>8</sup> 5 times to the commentary on אבות: ms. 1275 p. 8a 15 ff., ms. 1276 p. 9a 9 ff., 20b 3 ff., 93b 5 ff., 103a 16 ff. 2 times to other parts: ms. 1276 p. 80a 13, 82a 20 ff.

<sup>9</sup> 6 times: ms. 1276 p. 13a 14 ff., 13b 8 ff., 82a 20 ff., 92b 17, 100a 20, 107a 12.

<sup>10</sup> ms. 1276 p. 9a 13, 93b 4 ff.

to know, he would have repented from the conceited belief that he has no sin from which to repent.”<sup>11</sup> Another remark which his father made to him in private pertains to the interpretation of *Jeremiah* 17, 5. In that verse a curse is pronounced upon those who put their trust in man. This would have condemned all people of average character, for the child universally depends on his father, the wife on her husband, the partner on his associate. However the reservation at the end of the verse *ומן ה' יסור לבבו* limits the curse to those who rely on men exclusively and leave God out of account altogether. It does not apply to those who inwardly having faith in God employ human aid or resort to ordinary expedients.<sup>12</sup> Thirdly Abraham Maimonides cites a piece of advice from his father to the discontented of whom the *Preacher* says *לא תשבע עין לראות ולא תמלא און משמע*.<sup>13</sup> He who longs to have his vessels made of silver might remember that if they were of gold they would be still more beautiful and that other people might prefer them to be of crystal.<sup>14</sup> Finally Abraham transmits an explanation by his father of the antithetical verses of *Ecclesiastes* 10, 16. 17. In those verses the expression *בן חורין* is juxtaposed to the word *נער* although *זקן* would be its real opposite. The reason for the use of *בן חורין* as the converse of *נער*, according to Moses Maimonides, is that youth is generally enslaved to its appetites. A government composed of individuals thus given up to their appetites, divested of meritorious deeds as the sages explain, must be, as it is indicated in *Isaiah* 3, 4 a curse, just as a government of men who are free from the slavery of their appetites is a blessing.<sup>15</sup>

Of Rabbi Abraham Hechasisd Abraham Maimonides transmits five dicta. They are:

1. a note calling attention to the eminence attested to by the Torah of Korah, Dathan and Abiram. The followers of the last two were called *נשיאי ערה קריאי מועד אנשי שם*.<sup>16</sup> The first was worthy enough to

<sup>11</sup> *ibid.* p. 29a 4 ff. } These are to be added to the explanations collected by  
<sup>12</sup> *ibid.* p. 39a 4 ff. } Eppenstein, *Moses ben Maimun* I 414—20.  
<sup>13</sup> *Ecclesiastes* 1, 8. }  
<sup>14</sup> ms. 1276 p. 65b 10 ff.  
<sup>15</sup> *ibid.* 98a 16 ff.  
<sup>16</sup> Nu. 16, 2.

be thought of by Moses as possibly destined for the priesthood since Moses proposed a sacrificial ordeal which was to decide between Korah and Aaron. The fact that Moses had to pray that their sacrifices should not be accepted by God shows that they might have been acceptable otherwise. Furthermore even though they were punished yet their offerings were regarded as holy.<sup>17</sup>

2. an interpretation of *Psalms* 51, 8. The meaning according to Abraham Hechasisid is that the perfection which man aims to acquire is hidden from his mind's eye like something covered over with mortar and that whatever the psalmist does learn about true wisdom is no more than a hint or distant allusion to it not anything definite; for matter stands in his way and screens the truth from his sight.<sup>18</sup>

3. an explanation of why the patriarch Isaac demanded the benedictional dish from Esau and did not prepare it himself. The reason, Abraham Hechasisid thinks, was to bring about a rapprochement between Esau's soul and his own so that Esau might be better fitted for the blessing.<sup>19</sup>

4. an exegesis of *Ezekiel* 13, 18. 19 whence he concluded that the Israelitish women, who pretended they were prophetesses, in order to substantiate this claim, would put on the prophet's uniform, consisting usually of tatters and suchlike attire of the poor, and would stint themselves of food, subsisting on crusts of bread, so that people might imagine that they followed the ways of the prophets who lived in moderation and abstinence. This practice also proves that the true prophets went dressed in rags.<sup>20</sup>

5. the observation that *Isaiah* 50, 10 points to the virtue of practicing solitude in dark places.<sup>21</sup>

It has been said above already that Abraham Maimonides displays a good command of the early Hebrew literature. To enumerate all his quotations from the Bible, Talmud and Midrash would be useless labor. It is interesting to note however how frequently he

<sup>17</sup> ms. 1276 p. 17a 6 ff.

<sup>18</sup> ms. 1276 p. 25a 19 ff.

<sup>19</sup> *ibid.* 84a 15 ff.

<sup>20</sup> *ibid.* 91a 6 ff.

<sup>21</sup> *ibid.* 116a 6 ff.

employs the Targumim in his exegesis. He cites Onkelos no less than twelve times,—nine times as “Onkelos”<sup>22</sup> and three times as “the translator”<sup>23</sup>—and the translation of the prophets attributed to Jonathan ben Uziel twice.<sup>24</sup>

From non-Jewish literature Abraham adduces in the first place the view of the non-Jewish naturalist scientists and scholars,<sup>25</sup> like the philosophers of Greece and their followers to take an example,<sup>26</sup> who do acknowledge the existence of a first cause and the operation of cause and effect in this world but believe at the same time that this nexus of cause and effect is a necessary one, that God does not change the laws of nature and never produces an effect from anything but its natural cause. The standpoint of these naturalists led them to deny God’s knowledge of particulars, His personal providence over all individual human beings and His omnipotence, i. e. the fact that everything in the universe is subject to God’s will and decree. Such is the opinion of the philosophers and their followers,<sup>27</sup> more specifically of Aristotle and his disciples.<sup>28</sup>

Secondly Abraham Maimonides quotes an aphorism, which he ascribes to Galen and other authors, which asserts that the causes of the growth and life of animals are also the causes for their annihilation and death.<sup>29</sup>

He quotes furthermore from the science of philosophy the theory that the brain has its spring in the heart,<sup>30</sup> from the art of medicine the view that the function of sight is carried out by means of the bodily organ, the eye, which sees by virtue of the power of sight which is derived from the root of all sensory reactions, the brain,<sup>31</sup>

<sup>22</sup> ms. 1275 p. 11a 11, 13a 13; ms. 1276 p. 8b 20, 9a 2, 34b 2, 41b 9, 85b 14, 109a 11, 109b 9.

<sup>23</sup> ms. 1276 p. 11a 17, 24b 7, 63a 6.

<sup>24</sup> *ibid.* p. 26a 5, 34b 20.

<sup>25</sup> *ibid.* 43b 19 ff.

<sup>26</sup> *ibid.* 38b 2.

<sup>27</sup> *ibid.* 44b 2.

<sup>28</sup> *ibid.* 45a 13 ff.

<sup>29</sup> ms. 1276 p. 23a 16. This is not found among the aphorisms of Galen quoted by Moses Maimonides in his *סֵפֶר מִצְוֹת*.

<sup>30</sup> *ibid.* 94a 1 ff.

<sup>31</sup> *ibid.* p. 93b 21 ff.

and finally from the art of medicine or from the science of its principles, which are themselves derived from natural science,<sup>32</sup> the whole process of voluntary motion from place to place, which we shall describe later.

Besides these there are cited from anonymous authors several statements of an ethical character. One compares voluntary religious acts to the giving of gifts and the fulfillment of duty to the payment of a debt and reasons that God, the creditor, would certainly not renounce his debt and accept the gift.<sup>34</sup> A second is the proverb that he who knows the great value of what he strives for bears easily the loss of that which he leaves.<sup>35</sup> A third is the definition of pride given by the wise, namely that it is the rational soul's overestimation of itself.<sup>36</sup> A fourth is another epigram of the erudite to the effect that the malady of the soul denotes the health of the body and the sickness of the body means the health of the soul.<sup>37</sup> A fifth is the greeting which those whom Abraham calls the greatest of the wise used to extend to one another, namely: "May God make thee one of those who is accustomed to solitude and fears the crowd."<sup>38</sup>

### ABRAHAM MAIMONIDES' PHILOSOPHICAL SYSTEM

Abraham Maimonides lived in an age when the philosophy of Aristotle modified by the doctrines of Plotinus ruled the world.<sup>1</sup> The Aristotelian system had already been most ingeniously reconciled with the teachings of Judaism by his great father who left very little undone in this sphere.<sup>2</sup> For these reasons we cannot, except for a new twist or turn here and there, expect to find much

<sup>32</sup> Cf. Ibn Sina *الطبيعيات والحكمة في رسائل*, Constantinople p. 68 who says that the particular sciences have their principles in the general sciences.

<sup>33</sup> *ibid.* 95b 10 ff., 95b 18 ff.

<sup>34</sup> ms. 1275 p. 5b 5 ff.

<sup>35</sup> ms. 1276 p. 79a 2.

<sup>36</sup> *ibid.* 14b 10. Cf. *infra* the definition of Ibn Sina p. 89 note 45.

<sup>37</sup> ms. 1276 p. 89b 1. The Sufic philosophers must be meant.

<sup>38</sup> ms. 1276 p. 116a 12. The Sufis are again referred to.

<sup>1</sup> Windelband, *Geschichte der Philosophie* pp. 221—226, Tübingen 1921.

<sup>2</sup> Husik p. 236.



that is original in the metaphysical and psychological ideas of Abraham Maimonides which, though only incidental to the **כפאיה** abound in great profusion in the book and which we shall now try to outline.

Just as to all Neoplatonic Aristotelians<sup>3</sup> God represented to Abraham Maimonides the highest perfection, the most perfect being<sup>4</sup> of whose perfection,<sup>5</sup> whose greatness<sup>6</sup> and whose qualities<sup>7</sup> only little could be comprehended by man.<sup>8</sup> He is above all bodily form.<sup>9</sup> To think of Him as possessing physical properties is rank heresy.<sup>10</sup> Neither by the senses nor by the power of imagination can He be conceived.<sup>11</sup> God is removed from all affectation or anger,<sup>12</sup> and when it is said of Him that He is angry, that is just a figure of speech used of His punishment of sin and employed so as to be commensurable to the human intellect.<sup>13</sup> That God was the first of all existences, that He had no predecessor nor partner, that to His being there was no beginning, He having existed since eternity,<sup>14</sup> all this was a commonplace in the Jewish philosophy of the Middle Ages.<sup>15</sup> It was also usual among medieval Jewish philosophers to point,<sup>16</sup> as Abraham did, to the wonders of nature, such

<sup>3</sup> Cf. *Guide to the Perplexed* of Moses Maimonides part III chap. 19.

<sup>4</sup> ms. 1276 p. 26b 18 ff.

<sup>5</sup> *ibid.* 27a 19.

<sup>6</sup> *ibid.* 27a 14.

<sup>7</sup> *ibid.* 27a 19.

<sup>8</sup> Cf. *שער הבחינה*: ספר הובת הלבבות ed. Vilna (all Hebrew edition) p. 124 ff.

<sup>9</sup> ms. 1276 p. 105b 2. Cf. *Guide* I chap. 46, II chaps. 1, 2.

<sup>10</sup> ms. 1276 p. 105b 2 ff. Cf. Macdonald, *Dev. of Musl. Theol.* p. 246 quoting *ibn Tumait*.

<sup>11</sup> ms. 1276 p. 105b 2 ff. Cf. *Guide* I chap. 59. Nicholson, *Myst. of Isl.* p. 69 says that according to the Sufis men can't conceive God by their senses since God is not a material being. Cf. Husik, *Hist. of Med. Jew. Phil.* p. XXXII ff. speaking similarly for the Aristotelians.

<sup>12</sup> ms. 1276 p. 13a 20, 13b 21.

<sup>13</sup> *ibid.* p. 13a 20 ff. Cf. *Guide* I chap. 29. Cf. also *ibid.* chap. 26.

<sup>14</sup> ms. 1275 p. 4a 12.

<sup>15</sup> Cf. Husik p. XLIII, 39 ff., &c. — also *שער היחוד*: הובת הלבבות p. 57 and Saadiah's *אמונות ודעות* ed. Slucky p. 97.

<sup>16</sup> *שער השבון הנפש* 127, *שער הבחינה* p. 27, *הקדמה*: הוהאלב p. 112.

as the ocean and its living things and the rotation of the heavenly spheres, as a proof of the greatness and the wisdom of Him who created them,<sup>17</sup> for of all these God is the creator.<sup>18</sup> He is the founder of all worlds, and all wealth and possessions revert to Him. He is the creator of all existences, their only, absolute, eternal maker.<sup>19</sup>

Not only is God the creator but also the provider of all creatures<sup>20</sup> and His providence extends over every member of the human species individually<sup>21</sup> in spite of the seeming insignificance of this world.<sup>22</sup> Regarding this matter of providence there was good deal of difference of opinion among the philosophers of the Middle Ages. The Aristotelians, whose view Moses Maimonides quotes in the *Guide*,<sup>23</sup> held that God's personal providence stops at the sphere of the moon, and that on earth only the species as a whole are cared for by Him. The extremists of the opposite side believed that God's personal providence extends to animals as well as men. Moses Maimonides<sup>24</sup> and other Jewish philosophers like Bachyah<sup>25</sup> took the middle ground stating that God provides for the individuals of the human race only, but in case of the lower animals He provides for the species as a whole. Abraham seems to have inclined to the last quoted opinion.<sup>26</sup>

The logical premise to God's providence over His creatures is His omniscience,<sup>27</sup> i. e. His knowledge of their nature and of the needs and requirements of everyone of them.<sup>28</sup> This point, too,

<sup>17</sup> ms. 1276 p. 96b 20 ff., 107b 6 ff.

<sup>18</sup> *ibid.* 80a 13.

<sup>19</sup> *ibid.* 63b 6 ff. Cf. Moses Maimonides' *Guide to the Perplexed* part III chapter 13 at the beginning—also *היחלבו : שער החיות* p. 58, &c.

<sup>20</sup> ms. 1276 p. 33b 16, 53b 8 ff., 53b 19 ff.

<sup>21</sup> *ibid.* 38b 2, 43b 1 ff.

<sup>22</sup> *ibid.* 27b 2.

<sup>23</sup> *Guide* III chap. 17 end.

<sup>24</sup> *Guide* I chap. 48 end, III chaps. 17 and 18.

<sup>25</sup> *שער המשחן : היחלבו* p. 200.

<sup>26</sup> ms. 1276 p. 38b 2.

<sup>27</sup> *ibid.* 43b 14.

<sup>28</sup> *ibid.* 58a 15, 80a 13.

was disputed. Some philosophers held<sup>29</sup> that God knows nothing outside of His own essence. The Theists believed that He has knowledge of universals only, i. e. of species, but not of particulars.<sup>30</sup> The Jewish philosophers however all agreed that God knows and sees everything.<sup>31</sup>

The universe was created by God in six days.<sup>32</sup> Yet while it is true that all things great and small go back to Him<sup>33</sup> and are subject to His will,<sup>34</sup> they are usually not due to the direct agency of God as the ignorant imagine,<sup>35</sup> but there are intervening causes,<sup>36</sup> for the world is established on the basis of cause and effect.<sup>37</sup> Ordinarily things follow their natural course<sup>38</sup> which has been decreed by God Himself.<sup>39</sup> God is only the first mover, the cause of all causes.<sup>40</sup> But He is also their subjector.<sup>41</sup> He has the power to divert them from their natural course,<sup>42</sup> which by His will they follow or they abandon,<sup>43</sup> for it is not true, as the Greek philosophers

<sup>29</sup> Cf. *Guide* III chap. 16.

<sup>30</sup> *ibid.* and Macdonald, *Dev. of Musl. Theol.* p. 222.

<sup>31</sup> *Guide* III chaps. 16, 19, 20; ח"ה"ל"ב : שער הבטחון : ח"ה"ל"ב p. 214, שער השבון הנפש p. 94.

<sup>32</sup> ms. 1275 p. 4a 11.

<sup>33</sup> ms. 1276 p. 33b 16, 45a 10, 55b 8, 56a 9, 59a 2. Cf. ח"ה"ל"ב : ח"ה"ל"ב p. 4.

<sup>34</sup> ms. 1276 p. 34a 10, 43b 1, 47b 19. Cf. ח"ה"ל"ב : ח"ה"ל"ב p. 181, שער עבודת האלהים : ח"ה"ל"ב p. 224.

<sup>35</sup> ms. 1276 p. 44a 5 ff. This was the view of the Moslem scholastics of the 11th century, of the system perfected by Al Baqilani who died in 403 of the Hijra. Viz. Macdonald, *Dev. Musl. Theol.* p. 204, 205. More specifically this view was held by the party known as the Mutakallimun. Viz. *Guide* II chaps. 73 and 74, and p. 393 and p. 439 note 1 of Munk's edition.

<sup>36</sup> Cf. *Guide* II chap. 48 and ח"ה"ל"ב : שער הבטחון : ח"ה"ל"ב p. 212, 216 both of which state that things have causes and the causes have causes.

<sup>37</sup> ms. 1276 p. 43a 8, 43b 8 ff.

<sup>38</sup> *ibid.* p. 39b 6.

<sup>39</sup> *ibid.* p. 44b 10. Cf. ח"ה"ל"ב : שער הבטחון : ח"ה"ל"ב p. 212.

<sup>40</sup> ms. 1276 p. 42b 7 ff. This is the Aristotelian theory. Cf. Windelband p. 121, Husik p. XXXII. Cf. *Guide* II chap. 48 and ח"ה"ל"ב : שער היחוד : ח"ה"ל"ב p. 60, שער הבטחון : ח"ה"ל"ב p. 212.

<sup>41</sup> ms. 1276 p. 34a 10 ff., 42b 7, 43b 1, 44b 10. Cf. ח"ה"ל"ב : שער הבטחון : ח"ה"ל"ב p. 223.

<sup>42</sup> ms. 1276 p. 39a 17, 39b 6, 43b 14, 46a 4. Cf. *Guide* II chap. 25 and שער הבטחון : ח"ה"ל"ב p. 212, 223.

<sup>43</sup> ms. 1276 p. 39a 17. Cf. ח"ה"ל"ב : שער הבטחון : ח"ה"ל"ב p. 216. Cf. this view quoted by Macdonald in his *Dev. of Musl. Theol.* p. 233 ff.

believe, that the laws of nature operate by necessity.<sup>44</sup> They can be transcended by the grace of God<sup>45</sup>—something which even the prophets could not understand<sup>46</sup>—who can help without means,<sup>47</sup> who can cure without medicine,<sup>48</sup> and without whose aid medicine does not avail.<sup>49</sup> All these views are already familiar from other sources.<sup>50</sup>

God being omnipotent it follows that He must be able to perform miracles and the miracle stories of the Talmud are, therefore, regarded as absolutely truthful by Abraham Maimonides.<sup>51</sup> Virtuousness can bring to a man unnatural prosperity and wealth, while sin will cause his sustenance to be cut off or it will produce poverty.<sup>52</sup> We see what wonders God's grace wrought for the patriarchs.<sup>53</sup> However, although God can and does perform miracles that transcend the laws of nature, one must not expect miracles to happen to oneself unless one is fitted for them<sup>54</sup> and assured of the advent of the miracle by some divine premonition.<sup>55</sup> For, when a person expects a miracle to happen to him and is disappointed because he is not fit for it, he causes God's name to be desecrated as he is derided for his faith by the unbelievers.<sup>56</sup> The prophets

<sup>44</sup> ms. 1276 p. 46a 4 ff. The view opposed is put forward by Aristotle, *Physics*, book II beginning of chap. 5 and *Metaphysics* XII 7. Moses Maimonides cites it in his *Guide* part II chaps. 20 and 21 and regards it as heretical. Cf. *Guide* II chaps. 19, 29. Alghazzali also regarded it as heretical. Cf. Macdonald, *Dev. of Musl. Theol.* p. 221.

<sup>45</sup> ms. 1276 p. 37a 1.

<sup>46</sup> *ibid.* p. 46b 3.

<sup>47</sup> *ibid.* p. 49b 3. Cf. also *שער הנשחוק: חייהם* p. 200, 223.

<sup>48</sup> ms. 1276 p. 39b 16.

<sup>49</sup> *ibid.* 49a 10.

<sup>50</sup> Cf. besides the parallels quoted in the above notes also, Alghazzali's *المقصد الاسنى* p. 62 ff., Cairo 1904 and *Alfarabi's Philosophische Abhandlungen* ed. Dieterici p. 87.

<sup>51</sup> ms. 1276 p. 51b 11 ff:

<sup>52</sup> ms. 1276 p. 40a 6 ff., 54a 15 ff.

<sup>53</sup> *ibid.* p. 45a 21 ff.

<sup>54</sup> *ibid.* 38a 8, 42a 5, 42b 13, 51b 21. Cf. also Hartmann, *Alk.* p. 167.

<sup>55</sup> ms. 1276 p. 35a 2, 35b 12, 36a 15.

<sup>56</sup> *ibid.* 42a 5 ff.

are the ones who are fit to have miracles happen to them,<sup>57</sup> wherefore they may rely on the suspension of nature for their sake. However not all prophets and saints can do this, nor can any of them do it under all conditions and in all states.<sup>58</sup> The ordinary man should, for this reason, not trust to luck, expose himself to unnecessary danger and expect to be saved by miracles,<sup>59</sup> but relying on God's aid he should make the necessary exertions and employ natural expedients to secure his necessities of life.<sup>60</sup> He should combine inner faith with external effort.<sup>61</sup> Similar thoughts have been expressed by Bachyah ibn Pakuda.<sup>62</sup> To rely on human expedients solely without trusting in God is of course tantamount to a denial of God<sup>63</sup> and deserves punishment.<sup>64</sup> Man must realize that human expedients are by themselves absolutely powerless.<sup>65</sup>

From God we pass on to his creatures. According to Moses Maimonides<sup>66</sup>—and he restates merely the view of Ibn Sina<sup>67</sup>—the world is divided into three distinct classes of existences: 1. the separate intelligences, i. e. the angels, 2. the bodies of the celestial spheres, and 3. the continually changing bodies which are below the celestial spheres. Of these the angels and the spheres are regarded as intelligent living creatures.<sup>68</sup> Abraham Maimonides accepts the same order of gradation and also considers the angels, spheres and stars as creatures endowed with intelligence.<sup>69</sup> The angels, according to the conception which was current in the philosophy of the

*Angels*

<sup>57</sup> *ibid.* 34b 10.

<sup>58</sup> *ibid.* p. 35a 3, 41b 1.

<sup>59</sup> *ibid.* p. 42a 16. Cf. שער המטחון : הויהלב. p. 225, 245.

<sup>60</sup> ms. 1276 p. 40a 18. Cf. שער המטחון : הויהלב. p. 223, 227.

<sup>61</sup> ms. 1276 p. 42b 16.

<sup>62</sup> שער המטחון : דובת הלכות p. 224, 225, 227, 245, 246.

<sup>63</sup> ms. 1276 p. 34a 14, 38a 19.

<sup>64</sup> *ibid.* p. 36a 19.

<sup>65</sup> *ibid.* p. 40b 17.

<sup>66</sup> *Guide* II chap. 10. Viz. p. 91 of Munk's edition.

<sup>67</sup> *Kitāb al-najjāt* ed. Cairo 1331 H. p. 490 in the chapter next to the last.

<sup>68</sup> angels *Guide* II chap. 10; spheres *Guide* I chap 72, II chap. 4. This was the view of Aristotle. Cf. *de Caelo* II chap. 2.

<sup>69</sup> ms. 1276 p. 29b 8.

Middle Ages,<sup>70</sup> are to the mind of Abraham the most perfect and noblest of all reations<sup>71</sup> and the nearest to God.<sup>72</sup> In comparison with their excellence the perfection of man or even of the spheres is very small.<sup>73</sup> These angels are purely spiritual creatures, abstract forms<sup>74</sup> that can be conceived only by the intellect but cannot be perceived by the senses.<sup>75</sup> They might at best be pictured in prophetic visions in which they appear to man.<sup>76</sup> Through the angels is it that the prophets attain their perfection, i. e. get their intimation of divine knowledge.<sup>77</sup> The most any creature outside of them can achieve is to attain to a particle of their perfection.<sup>78</sup>

Heavenly  
Spheres

The celestial spheres are next in order. All that Abraham Maimonides tells us about them is that they are intelligent creatures,<sup>79</sup> more perfect than man as regards both matter and form, i. e. body and soul,<sup>80</sup> but very much less perfect than the angels. Exactly the same view is expressed by Moses Maimonides<sup>81</sup> and the anonymous author of the *كتاب معانى النفس*.<sup>82</sup>

Next comes the human species of which the prophets were regarded as the highest and most perfect type by the philosophers of the Middle Ages Jewish<sup>83</sup> as well as non-Jewish,<sup>84</sup> and Abraham followed them herein.<sup>85</sup> The prophets were, according to his view,

<sup>70</sup> Cf. *Guide* II chap. 4, also p. 60 of Munk's ed. and note 67 above.

<sup>71</sup> ms. 1276 p. 25b 19.

<sup>72</sup> *ibid.* p. 108a 11.

<sup>73</sup> ms. 1276 p. 26a 8, 26b 13. Cf. *Guide* III chap. 45.

<sup>74</sup> ms. 1276 p. 106a 2. Cf. *Guide* I chaps. 43, 49, II chap. 4 end.

<sup>75</sup> ms. 1276 p. 106a 2. Cf. *Guide* I chap. 49. Cf. also S. Horovitz, *Die Psychologie bei den jüdischen Religionsphilosophen des Mittelalters* p. 268 stating, according to Ibn Daud, that supersensual substances like the angels are comprehended only by means of the theoretical faculty of the soul.

<sup>76</sup> ms. 1276 p. 36a 4. Cf. *Guide* I chap. 49, II chap. 6.

<sup>77</sup> ms. 1276 p. 26a 3. Cf. *Guide* II chaps. 34, 42, III chap. 45.

<sup>78</sup> ms. 1276 p. 25b 29 ff.

<sup>79</sup> *ibid.* p. 26b 1 ff.

<sup>80</sup> *ibid.* 26a 8.

<sup>81</sup> *Guide* III chap. 9.

<sup>82</sup> ed. Goldziher p. 64.

<sup>83</sup> Cf. *Guide* II chap. 36 *كتاب معانى النفس* ed. Goldziher p. 45.

<sup>84</sup> Cf. *Kitab al-najjat* of Ibn Sina, Cairo 1331, p. 491.

<sup>85</sup> ms. 1276 p. 24b 1.

men in whom intellectual perfection and perfect obedience of the precepts of the Torah were combined<sup>86</sup> and Moses their teacher was the greatest of all.<sup>87</sup> Prophecy is properly speaking the highest perfection of the human soul.<sup>88</sup> It is variously defined as the shining of the lights of the emanation from God upon the prophet,<sup>89</sup> as the emanating of a divine intimation<sup>90</sup> or as the emanation of God's light.<sup>91</sup> The prophetic emanation takes place in the soul<sup>92</sup> which is the one that sees the lights,<sup>93</sup> i. e. the lights of divine wisdom.<sup>94</sup> He who beholds these lights becomes assured thereby of proximity to God and of the divine grace which protects him from all hurt.<sup>95</sup> A blessing is nothing else than a prophetic prayer pronounced under the influence of a divine emanation.<sup>96</sup> Not everybody can be a prophet. Prophecy requires certain qualifications.<sup>97</sup> But the accidents of matter, such as sadness, &c., prevented the perfection of even true prophets.<sup>98</sup> These prophets usually had their visions while they slept,<sup>99</sup> which sleep is therefore called the prophetic sleep.<sup>100</sup> Even they could not grasp the secret of God's grace.<sup>101</sup>

<sup>86</sup> *ibid.* p. 45b 18 ff. Cf. Ibn Sina *ibid.*

<sup>87</sup> ms. 1276 p. 29b 12.

<sup>88</sup> *ibid.* 82a 19.

<sup>89</sup> *ibid.* 26b 18. Cf. *Guide* II chap. 36 and שער עבודת האלהים: הויהלב p. 151.

<sup>90</sup> *ibid.* 84b 13.

<sup>91</sup> *ibid.* 96a 16.

<sup>92</sup> *ibid.* 82b 18.

<sup>93</sup> *ibid.* 96a 15, 19.

<sup>94</sup> *ibid.* 76a 5. Cf. הקדמה: הויהלב p. 21.

<sup>95</sup> ms. 1276 p. 51a 3. Cf. Nicholson, *Mystics of Islam* p. 51 where the *فَرِائِشَات* of God's favorites are described in such terms.

<sup>96</sup> ms. 1276 p. 83b 7.

<sup>97</sup> ms. 1275 p. 12a 5 ff. Cf. *Guide* II chap. 36 p. 284 ff. of Munk's edition and Macdonald, *Rel. Att.* p. 47.

<sup>98</sup> ms. 1276 p. 28a 12 ff. Cf. Moses Maimonides, שמונה ספרים chap. VII and *Guide* II chap. 36.

<sup>99</sup> ms. 1276 p. 113a 13. Cf. *Guide* II chap. 34 end, chap. 42.

<sup>100</sup> ms. 1276 p. 110a 14.

<sup>101</sup> *ibid.* p. 46a 20.

Rosenblatt.

*Saints* Next to the prophets come the friends of God, the saints, i. e. the צדיקים<sup>102</sup> כשרים<sup>102</sup> or חסידים<sup>103</sup> as they are called. The distinction between them and the prophets is found also in Bachyah's Duties of the Hearts<sup>104</sup> and the writings of Arabic philosophers.<sup>105</sup> Among the saints are to be included the followers of the prophets.<sup>106</sup> There is a degree of holiness which very closely approaches that of prophecy.<sup>107</sup> One difference between the saint and the prophet according to Abraham Maimonides is that the former does not have the latter's privilege of expecting to be saved by God<sup>108</sup> from slight annoyances. Another is that they must make special exertions to train themselves for a life of abstinence.<sup>109</sup> Saints will refrain from engaging in any indifferent activity so long as it is not necessary for their maintenance or of use for religion.<sup>110</sup>

## THE SOUL

In our discussion of our author's views about prophecy we have had occasion to mention the soul as the part of man which perceives the lights of divine wisdom and through the instrumentality of which blessing is brought upon a person.<sup>1</sup> Since ethics can't be very well divorced from psychology Abraham Maimonides has a good deal to say about the soul in this part of the *מפאידה*. He tells us that the soul is not indigenous on the earth. It comes from God.<sup>2</sup> It is created<sup>3</sup> and taken from<sup>4</sup> the upper, spiritual, heavenly

<sup>102</sup> *ibid.* 52b 17, 53a 3.

<sup>103</sup> *ms.* 1275 p. 2b 17. Cf. also *חובת הלבבות*: חובת הבניעה: p. 45.

<sup>104</sup> *שערי עבודת האלהים*, חיי הלב: p. 45, *שערי הבניעה*: חיי הלב: p. 151.

<sup>105</sup> *حي بن يقظان* of Ibn Tufail ed. Cairo 1340 p. 5.

<sup>106</sup> *ms.* 1276 p. 73b 11 ff.

<sup>107</sup> *ibid.* 7a 12.

<sup>108</sup> *ibid.* 52b 13, 53a 3.

<sup>109</sup> *ms.* 1276 p. 73b 11 ff. For other differences cf. *שערי עבודת האלהים חיי הלב*: p. 151 and *שערי הבניעה*: p. 45.

<sup>110</sup> *ibid.* p. 97a 16 ff.

<sup>1</sup> *ibid.* p. 24b 17.

<sup>2</sup> *ibid.* p. 67b 21, 94a 16.

<sup>3</sup> *ibid.* p. 88a 11 ff.

<sup>4</sup> *ibid.* p. 67b 9 ff.



world to which in and by itself it longs to return.<sup>5</sup> It is made of a noble, divine substance,<sup>6</sup> is pure *form* and in itself clear and bright,<sup>7</sup> and has the property of being resplendent when it is free from taint.<sup>8</sup> Very similar theories about the soul expressed in almost the same terms are found in the writings of Jewish philosophers like Saadiah,<sup>9</sup> Ibn Gabirol,<sup>10</sup> Bachyah,<sup>11</sup> Ibn Zadik,<sup>12</sup> and the author of the book of the "*Doctrine of the Soul*"<sup>13</sup> as well as among Mohammedan philosophers like Alhazzali<sup>14</sup> and

<sup>5</sup> *ibid.* p. 88a 15 ff.

<sup>6</sup> *ibid.* p. 67b 8 ff.

<sup>7</sup> *ibid.* p. 96a 14.

<sup>8</sup> *ibid.* p. 96a 19, 96b 6.

<sup>9</sup> Cf. Horovitz, *Psychologie* p. 25, 26, 27, 44. In the conception of Saadiah the soul is a separate independent creature, made of a fine clear, light-like substance.

<sup>10</sup> Cf. Horovitz, *ibid.* p. 110, 143. According to Ibn Gabirol the soul is "form" derived from the intelligible world of which it was a part before descending to earth.

<sup>11</sup> Cf. הרמב"ם הלכות: In the שער עבודת האלהים p. 144 he states that the intellect is a spiritual substance cut out from the upper spiritual world and alien to this world of body and desire. In the שער אהבת ה' p. 152 he describes the soul as a simple spiritual substance inclining by its own nature to what corresponds to it and avoiding its opposites. In the שער השפן הנפש p. 97 he calls the soul a simple, fine, noble, spiritual substance coming from the upper world.

<sup>12</sup> Cf. Horovitz, *ibid.* p. 178 note 96 to the effect that the author of the "*Microcosm*" regards the soul as a stranger in this world. Strikingly similar to the view of Abraham Maimonides is Ibn Zadik's statement (cf. *Microcosm*, ed. Horovitz p. 77) that all things long to return to their source, and the soul also returns (*ibid.* p. 29) to its source. Cf. Hermes, *To the Soul* p. 41 where the soul is blamed for not remembering its source, but clinging to the goods of this world, whereas all other things love their own home.

<sup>13</sup> كتاب معانى النفس p. 4. The soul is a spiritual essence existing before the body has been formed. It comes from God and returns to him. p. 19. Man has an element which comes from the upper spiritual world, his soul. p. 49. The soul emanates from God. p. 61. The rational soul comes from heaven.

<sup>14</sup> Cf. Macdonald, *Dev. of Musl. Theol.* p. 231. The soul of man is essentially different from the rest of created things. It is a spiritual substance, having no corporeality. Though created it is not shaped. It belongs to the spiritual world and not to this world of sensible things. It contains some spark of the divine and is restless until it rests again in that primal fire. p. 234. The world to which the نفس belongs and returns to is known as the عالم الملكوت p. 226. The spirit emanates directly from God.

the Brothers of Purity,<sup>15</sup> who in turn have taken most of these ideas from Plotinus.<sup>16</sup> When the soul is joined with the body then there is life.<sup>17</sup> However the soul does not enter the body fully developed. Its perfection when the person is born is practically nil because it is deeply steeped in matter.<sup>18</sup> The first concern of the soul is for the welfare of the body.<sup>19</sup> Only gradually upon training does it begin to work for its own spiritual perfection.<sup>20</sup> Such ideas<sup>21</sup> as well as the belief that the soul is the connecting link between man and God<sup>22</sup> or man and the celestial world<sup>23</sup>

<sup>15</sup> Cf. ed. Dieterici I p. 75. The soul is noble, divine and comes from the upper down to this lower world (cf. Plotinus, *Enneads* IV 8, 5 middle). *ibid.* II p. 187. The soul is a heavenly, spiritual, living bright substance.

<sup>16</sup> Cf. Horovitz p. 27 note 47. According to Plotinus the intelligible world from which the soul comes is light-like and transparent. (IV 8, 1.) In the *Theology* (p. 10) the soul is described as coming down to earth from its original bright place from which it descends to the darkness of terrestrial life. These theories have been repeated by Moses ibn Ezra in his *Zion* II p. 159 (Frankfurt a. M. 1842). Cf. also Husik p. XXXVIII.

*Note:* The relation between the terms "intellect" and "soul" in the above quoted instances is, as Horovitz (p. 263 note 117) points out, not quite clear. According to Horovitz both terms stand for the same thing except that the first denotes the developed soul the soul in actu, while the second designates the soul in potentia.

<sup>17</sup> ms. 1276 p. 67b 12.

<sup>18</sup> *ibid.* p. 88b 6 ff.

<sup>19</sup> *ibid.*

<sup>20</sup> *ibid.* 88b 13 ff.

<sup>21</sup> The Brothers of Purity (ed. Dieterici I p. 599) speak of the soul being sunk at first in a sea of matter, and that only gradually (II p. 313 ed. Bombay 1887—1889) upon training does it work for its own spiritual perfection. Both Ibn Zadik in his *Microcosm* (viz. Horovitz, *Psychologie* pp. 181, 183, 193) and Ibn Daud in his *Emunah Ramah* (viz. Horovitz, *ibid.* p. 263) hold that the vegetative soul is the first to connect itself with man, that man's intelligence exists at his birth only in potentia and requires study to be developed. Cf. for the latter view also שער עבודת האלהים: החיובי p. 145. Bachyah, too asserts that with the advent of intelligence the human soul turns to perfect itself (*ibid.* p. 153).

<sup>22</sup> ms. 1276 p. 67b 18, 82a 13.

<sup>23</sup> *ibid.* 88a 15 ff., 89a 4 ff.

were quite common in medieval philosophy non-Jewish<sup>24</sup> as well as Jewish.<sup>25</sup>

About the longing of the soul to return to its heavenly origin we have already spoken above. This aspiration and the connection of the soul with its original source are strengthened and perfected as the soul engages in intellectual occupations such as theoretical studies, and in the training of habits and the disciplines prescribed by the Torah,<sup>26</sup> which constitute its own perfections.<sup>27</sup> They are weakened when the soul occupies itself with the welfare of the body<sup>28</sup> and indulges in sensual pleasures<sup>29</sup> and man spends his time in acquiring worldly wealth.<sup>30</sup> The one tie weakens as the other grows stronger.<sup>31</sup> By detracting from its perfection the sinful do their soul a great wrong.<sup>32</sup> The end of those human beings who have spent worldly lives while on the earth and have allowed the perfecting of their souls to lag is, according to Abraham Maimonides, that, when they die and the connection between body and soul is once more dissolved, the soul remains in a state of perpetual unrest, in a painful dilemma, being cut off from earthly bliss and unable to gain access to the perfection of the world to come because it had neglected to perfect itself in this world which perfection is

<sup>24</sup> Goldziher in his ed. of the *كتاب معاني النفس* p. 42 quotes al Razi and says the idea of the soul being the link between God and man was quite prevalent and that it is a rationalization of neoplatonic metaphysics. Horovitz again in his *Psychologie* (p. 269 note 135) quotes Ibn Sina to the effect that the rational soul is through its theoretical faculty the mediator between man on the one hand and God and the intelligible world on the other.

<sup>25</sup> E. g. Ibn Daud. Viz. Horovitz p. 268—269 and the reference to Horovitz in note 8 above.

<sup>26</sup> ms. 1276 p. 88a 11 ff., 89a 8 ff.

<sup>27</sup> *ibid.* p. 89b 2.

<sup>28</sup> *ibid.* p. 89b 4.

<sup>29</sup> *ibid.* p. 89a 10.

<sup>30</sup> *ibid.* p. 69a 4. For parallels cf. Saadiah (*אמונת ודעות* ed. Slucki p. 99), who says that virtue increases the purity and clearness of the soul whereas sin spots and dulls it. Cf. also *שי עבודת האלהים: היחלוב* p. 145 where Bachyah asserts that intelligence grows weak and dull when not exercised.

<sup>31</sup> ms. 1276 p. 89a 4, 89b 2.

<sup>32</sup> *ibid.* p. 17b 4.

a prerequisite for the former.<sup>33</sup> Parallels to this conception of the fate of the human soul are found in the Book of the Doctrine of the Soul,<sup>34</sup> Ibn Zadik's *Microcosm*<sup>35</sup> and the writings of the Brothers of Purity.<sup>36</sup>

Man owes his high position in the world to his soul, for he alone of all animals has been endowed with the intellectual *form*.<sup>37</sup> This reason for man's superiority is often dwelt upon in medieval philosophy both Jewish<sup>38</sup> and Arabic.<sup>39</sup> However man is not made up of soul, *form*, only. He has also a body composed of base, dull, earthy *matter*.<sup>40</sup> He has certain material functions, such as eating, drinking and sexual cohabitation,<sup>41</sup> which are not specifically human because the lower animals also have them,<sup>42</sup> as well as states of the soul.<sup>43</sup> This dual nature of man has been recognized by philosophers since the time of Plato at least.<sup>44</sup>

It has been said before that the union of the soul with the body is the cause of life. This union seems to have been conceived by Abraham Maimonides as it was by others<sup>45</sup> as a merely temporary

<sup>33</sup> *ibid.* 69a 4 ff.

<sup>34</sup> *كتاب معانی النفس* p. 61.

<sup>35</sup> *Viz. Microcosm* ed. Horovitz p. 77. The soul can't return to its own world because it is defiled by sin, nor is it able to go back to earth once it is severed from the body. This is idea Platonic. Cf. Horovitz, note 189.

<sup>36</sup> II p. 314 and IV p. 109 ff.

<sup>37</sup> ms. 1275 p. 12a 1. Cf. also ms. 1276 p. 22b 15 ff.

<sup>38</sup> *Viz. Saadiah*, *אמונות ודעות* ed. Slucki p. 95.

Bachyah, *שער השבון הנפש*; *שער הבחינה* p. 112 *הובת הלכות* p. 85, 119.

Ibn Zadik, *Microcosm* ed. Horovitz p. 33.

Ibn Daud in his *Emunah ramah* (ed. Weil p. 56) says that man resembles the intelligences by his rational soul.

<sup>39</sup> Cf. Macdonald, *Rel. Att.* p. 237 who states Alghazzali's view regarding the difference between man and the lower animals.

<sup>40</sup> ms. 1276 p. 22b 17, 67b 7 ff., 88a 11 ff. Parallels are found in *אמונות ודעות* p. 98. *הובת הלכות* p. 15 *הקדמה*; *שער השבון הנפש*; *הקדמה* p. 84; *שער עבודת האלהים* p. 149.

<sup>41</sup> ms. 1276 p. 22b 17 ff., 72a 12 ff.

<sup>42</sup> *ibid.* p. 72a 9 ff.

<sup>43</sup> *ibid.* p. 22b 17 ff.

<sup>44</sup> Cf. Husik p. XXXVIII; Obermann p. 110, 118; Macdonald, *Rel. Att.* p. 238; *שער הבחינה* p. 103.

<sup>45</sup> *Viz. Saadiah*, *אמונות ודעות* p. 95.

and external connection. The exact relation of the body to the soul is described by Abraham, as it was defined by Aristotle<sup>46</sup> and subsequent philosophers,<sup>47</sup> as that of substratum,<sup>48</sup> or as the Brothers of Purity put it,<sup>49</sup> as the abiding place of the soul.<sup>50</sup> So long as it is united with the body before it goes to the world everlasting, the soul has no absolute power; it cannot be active without the body.<sup>51</sup> Even such intellectual functions as comprehending, reflecting, thinking and remembering require the use of bodily organs<sup>52</sup> according to Abraham Maimonides. In the last point our author takes issue with several other Jewish philosophers<sup>53</sup> who follow Aristotle.<sup>54</sup> He agrees, against them, with Ibn Zadik.<sup>55</sup> Yet despite this interdependence of body and soul he admits that the latter is the cause and origin of all human faculties and powers. The body by itself, it was generally conceded,<sup>56</sup> can neither move nor act<sup>57</sup> although in certain functions the working of the soul is more prominent while in others that of the physical organs stands out.<sup>58</sup>

<sup>46</sup> *De Anima*; book II chap. 1. Cf. also Husik p. XXX.

<sup>47</sup> Cf. אמונות ודעות p. 98; שינוה חרקים of Maimonides chap. V. Cf. also Dieterici, *Die Anthropologie der Araber* p. 6 where the body is said to be the organ of the soul.

<sup>48</sup> ms. 1276 p. 96a 13, 112a 13.

<sup>49</sup> *Brothers of Purity* III p. 249, ed. Bombay.

<sup>50</sup> ms. 1276 p. 24b 18. Ibn Zadik in his *Microcosm* (p. 36) states that the body is not the place of the soul.

<sup>51</sup> ms. 1276 p. 94b 2 ff. Cf. a parallel statement in אמונות ודעות p. 99.

<sup>52</sup> ms. 1276 p. 94a 20 ff. Cf. also 93b 17 ff.

<sup>53</sup> Saadiah, אמונות ודעות p. 98, Ibn Daud, *Emunah ramah* p. 36.

<sup>54</sup> Cf. Husik p. XXXVI.

<sup>55</sup> *Microcosm* ed. Horovitz p. 23.

<sup>56</sup> Cf. *Microcosm* p. 32. So also Ibn Gabirol (Viz. Horovitz, *Psychologie* p. 105) who accepts the view of Plotinus more or less. (Viz. Plotinus IV, 7, 3.)

Cf. also *Brothers of Purity* ed. Dieterici p. 28 who say exactly the same thing. Similarly Alghazzali (Viz. Macdonald, *Dev. of Musl. Theol.* p. 232) asserts that the spirit rules the body and Saadiah (אמונות ודעות p. 97) declares that only by virtue of the soul can the body do wonderful things.

<sup>57</sup> ms. 1276 p. 67b 13 ff.

<sup>58</sup> *ibid.* 94b 21 ff.

On account of its connection with the body the soul is affected by the body's disposition and its state of health.<sup>59</sup> Nay, more, there is an exact correspondence between the fineness and the symmetry of *matters* and the fineness and the symmetry of *forms*.<sup>60</sup> The difference between the qualities of the souls of different men,<sup>61</sup> between the qualities of the souls of men and animals<sup>62</sup> and the souls of men and the heavenly spheres<sup>63</sup> accord with the differences in the composition of their bodies. This thought is again paralleled, in both Jewish<sup>64</sup> and non-Jewish<sup>65</sup> sources. This intimate relation with the body makes it very difficult for the soul to refrain from concerning itself about the welfare of the body and partaking in its pleasures.<sup>66</sup> A veritable conflict therefore goes on between the two opposing forces in man. Reason impels the soul to aspire to its own world, to perfect itself; man's ingrained nature, his passions persuade it to indulge in the delights of the senses.<sup>67</sup> This conflict has often been noted by philosophers<sup>68</sup> other than Abraham Maimonides.

A very much mooted point in medieval psychology was the question as to the location in the body of the central seat of the soul. The difference of opinions was due chiefly to the apparent contradiction between the views of Aristotle and Galen on the matter; the former regarding the heart as the center, the latter

<sup>59</sup> *ibid.* 82a 15 ff. Cf. also *Microcosm* p. 35, *Guide* III chap. 12 and שו"ת מר"ק of Moses Maimonides for parallels.

<sup>60</sup> ms. 1276 p. 26a 14.

<sup>61</sup> *ibid.*

<sup>62</sup> *ibid.* 26a 9.

<sup>63</sup> *ibid.* 26b 1.

<sup>64</sup> Saadiah: מירוש על ספר יצירה p. 70 ff. ed. Lambert.

Jehuda Halevi: Neumark, *Jehuda Hallevi's Philosophy in its principles* p. 137.

Ibn Daud: *Emunah ramah* p. 24.

<sup>65</sup> Cf. Macdonald, *Rel. Att.* p. 226 where in the name of thinkers of Islam the view is stated that the spirit which is an emanation of God goes to the embryo which is fit to receive it.

<sup>66</sup> ms. 1276 p. 88b 4 ff. Cf. also ח"ה"ל"ב : שער עבודת האלהים : ח"ה"ל"ב p. 167.

<sup>67</sup> *ibid.* 89b 7 ff.

<sup>68</sup> Saadiah: אמנות דעות ed. Slucki p. 130.

Bachyah: ח"ה"ל"ב p. 143, 149 שער עבודת האלהים ח"ה"ל"ב : שער אהבת ה' p. 153.

seeming to relegate that position to the brain.<sup>69</sup> Various compromises were attempted by the medieval scholastics.<sup>70</sup> Strictly speaking, according to the Aristotelian conception the heart was the fountain of life, the source of motion and emotion,<sup>71</sup> i. e. the center of the so-called animal soul.<sup>72</sup> Abraham like some others<sup>73</sup> goes beyond this view and makes the heart the substratum for the entire soul, the place to which the soul is attached,<sup>74</sup> which first obtains its powers<sup>75</sup> and supplies therewith the other organs of the body which carry out the particular activities.<sup>76</sup> The brain too receives its psychic powers from the heart<sup>77</sup> and the heart in return enjoys the results of the activities of the brain.<sup>78</sup> All sense reactions finally culminate in the heart.<sup>79</sup> In what manner the heart supplies

<sup>69</sup> Viz. Ibn Al-Qifti, *Ta'riḥ al-Ḥukamā'* p. 302 ed. Julius Lippert where the views of Aristotle and Galen are quoted. To be correct according to Al-Qifti Galen regards the heart, brain and liver as the centers of the faculties of the soul.

Cf. also Horovitz pp. 36, 37 and note 66.

<sup>70</sup> Cf. Al-Qifti *ibid.* p. 302 ff. and Horovitz pp. 36, 37.

<sup>71</sup> Viz. Aristotle, *de Partibus Animalium* III 3. Cf. also *de Animalium Motione* chap. 11.

<sup>72</sup> The heart is declared to be the seat of the animal soul by the author of the *كتاب معاني النفس* p. 41, by Ibn Zadik in *Microcosm* p. 29, by Moses Maimonides in his *Guide* III chap. 46. The animal soul is moreover defined by Ibn Zadik (*Microcosm* p. 31) as the principle of life, i. e. of sensation and movement. A similar definition of the animal soul is given by Ibn Daud (*Emunah ramah* p. 98). Now the heart is according to Saadiah (*אמונת הישרה* p. 10) as well as Moses Maimonides (*Guide* I chap. 72) the source of motion. Hence the above identification.

<sup>73</sup> See below in the notes following.

<sup>74</sup> ms. 1276 p. 82b 13, 112a 12. Cf. *אמונת הישרה* p. 95, 145.

<sup>75</sup> ms. 1276 p. 82b 12 ff., 94a 13 ff. Cf. Jehuda Halevi, *Kusari* part. II paragraph 26.

<sup>76</sup> ms. 1276 p. 93b 13.

<sup>77</sup> *ibid.* 93b 21 ff. Cf. *Kusari* II paragraph 26, also Ibn Sina (Viz. ZDMG vol. 29 p. 360) who says that according to Aristotle the heart is the source of sensations although the place where they function is the brain.

<sup>78</sup> ms. 1276 p. 94b 7 ff.

<sup>79</sup> *ibid.* 94a 7 ff. Cf. Moses Maimonides' view (*Guide* I chap. 72) that the heart gets the benefit of the activities of all the members of the body which are subject to its rule. — According to Saadiah the heart is the seat of the central

these psychic powers Abraham does not tell us. We learn from other sources that this was supposed to have been carried out by means of *νεύρα*, arteries,<sup>80</sup> through which the life pneuma passes.<sup>81</sup>

Although the heart supplies the brain with its psychic power, that does not deny the brain's function as the organ of thought. Herein Abraham Maimonides<sup>82</sup> agrees fully with his colleagues and predecessors,<sup>83</sup> except that he does not regard the brain as the first source of the reasoning faculties of the soul as some would have it.<sup>84</sup> Likewise, although it is not regarded by him as the spring of sense-reactions, the brain is, he admits, the visible source of all such reactions standing in direct relations with the organs of sense.<sup>85</sup> To function properly the brain must be kept dry.<sup>86</sup> It is a very sensitive organ. It is affected by overfeeding, the vapors rising from the overfilled stomach causing sleepiness.<sup>87</sup> Worry, too, reacts on it making it empty.<sup>88</sup>

Among the activities in which the functioning of the brain is involved is voluntary motion,<sup>89</sup> such as motion from place to place, which depends upon the free choice of the human being. The process of a voluntary movement of this kind is described by Abraham as follows. A person sitting at rest in some place con-

sense the place where the total knowledge of what is perceived is first gotten through the coordination of the sense impressions (Commentary on *משלי* p. 126 ed. Derenbourg).

<sup>80</sup> Cf. Meyer, *Aristoteles Tierkunde* p. 426; p. 10 דיעה ודעה; *Microcosm* p. 29; Macdonald, *Rel. Att.* p. 224.

<sup>81</sup> Cf. שער עבודת האלהים: חובת הלבבות. p. 188; *Microcosm* p. 29; Macdonald, *Rel. Att.* p. 224.

<sup>82</sup> ms. 1276 p. 94b 1 ff.

<sup>83</sup> E. g. Saadiah, commentary on *משלי* 18, 14 ed. Derenbourg; Ibn' Zadik, *Microcosm* p. 35, שער היחוד: חזקה, p. 88.

<sup>84</sup> E. g. *كتاب معاني النفس* p. 41; שער הבחינה: חזקה, p. 120; *Guide* III chap. 46.

<sup>85</sup> ms. 1276 p. 93b 21, 94a 6. Cf. Al-Qifti p. 302.

<sup>86</sup> ms. 1276 p. 53a 6. Cf. שמונה פרקים chap. VIII.

<sup>87</sup> ms. 1276 p. 66b 14 ff.

<sup>88</sup> *ibid.* 66b 12.

<sup>89</sup> According to Aristotle (*de Animalium Motione* chap. 11) involuntary motion does not involve the use of the brain. Abraham Maimonides cites only an example of voluntary motion as employing the brain.



ceives the desire to go elsewhere and proceeds to carry out his wish. As he does this, a psychic spirit issuing from the brain flows to the muscles that are to be employed, which are made to move by means of the nerves, and there results such motion as standing up, walking and moving to the desired goal. When the person has reached this goal and desires to remain in the place, the impulse to move is checked, the psychic spirit that caused the movement of the muscles is withdrawn and rest sets in.<sup>90</sup> What Abraham Maimonides means by the psychic spirits causing the movement of the muscles is that by their flowing through the nerves that are attached to the muscles movement is brought about, the nerves setting the muscles into motion. The process of voluntary motion has been similarly described by other<sup>91</sup> philosophers since Aristotle.<sup>92</sup>

Now that we have outlined Abraham Maimonides' general psychological theories let us pass on to the particulars. As the author himself remarks<sup>93</sup> he accepts the five-fold division of the faculties of the soul assumed by his father in the latter's "*Eight Chapters*," namely the division into the vegetative, sensitive, imaginative, impulsive and rational faculties<sup>94</sup> inaugurated by Alfara<sup>95</sup>bi. The rational faculty is the noblest of all,<sup>96</sup> the most perfect,<sup>97</sup> the faculty whereby man comprehends the reality of God's

<sup>90</sup> ms. 1276 p. 95b 8 ff.

<sup>91</sup> For Aristotle viz. *de Anima* III chap. 9, 10, *de Partibus Animalium* II chap. 16 and *de Spiritu* chap. VIII. Cf. also *Microcosm* p. 28; *Emunah ramah* p. 30; *Guide* III chap. 32 beginning. Cf. for the functions of the muscles and the nerves the *Canon* of Ibn Sina כלל ג' פרק א' and ספר א' אותן א' כלל ב' פרק א'.

<sup>92</sup> *Note*: The spirits mentioned above were conceived to be subtle fluids which are located in different organs of the animal body and correspond to the different faculties of the soul. There are three kinds just as there are three faculties of the soul (according to Plato) the *natural*, the *vital* (חייתי) and the *psychic* (נפסאני). The vapors flowing through the nerves from the brain are called psychic spirits. Cf. Munk's translation of Moses Maimonides' *Guide* I chap. 72 p. 355 note 1.

<sup>93</sup> ms. 1276 p. 93b 14 ff.

<sup>94</sup> שמונה פרקים chap. I.

<sup>95</sup> Viz. Husik p. 281.

<sup>96</sup> ms. 1276 p. 105a 19.

<sup>97</sup> ms. 1275 p. 2b 10.

existence and his greatness,<sup>98</sup> whereby alone man understands, thinks, reflects and acquires a knowledge of the sciences.<sup>99</sup>

Now motion,<sup>100</sup> will and impulse<sup>101</sup> were also regarded by Abraham Maimonides along with other philosophers of his age who followed Aristotelian lines<sup>102</sup> of thought as faculties of the soul. They belong to the impulsive part of the soul,<sup>103</sup> or what is called the animal soul,<sup>104</sup> which employs the members and organs of the body in desiring, shunning, loving, hating, becoming angry, &c.<sup>105</sup>

Next comes the imaginative faculty *al-taḥayyul*. By that Abraham Maimonides understands the possibility of the presence of percepts in the brain while the perceived objects are absent from the eye.<sup>106</sup> He distinguishes between two kinds of imagination, imagining things actually existing whether natural or artificial, and the imagination of uncreated objects constructed in the mind from existing objects.<sup>107</sup> This definition is closely modelled upon the one given by Moses Maimonides in his “*Eight Chapters*”<sup>108</sup> and his “*Guide*.”<sup>109</sup> By means of the imaginative faculty one can

<sup>98</sup> ms. 1276 p. 105a 19.

<sup>99</sup> *ibid.* p. 106a 6. For similar remarks about the rational faculty viz. *kitāb ma'āni al-nafs* p. 20; חובת הלבבות : חובת ההנהגה : שער הכוונה p. 124; *Emunah ramah* p. 56, 98; *Microcosm* p. 37; שמונה פרקים chap. I. Cf. also Ibn Sina, *kitāb al-najjāt* p. 274—275. This idea hails from Plato. Cf. Windelband p. 103 ff.

<sup>100</sup> ms. 1276 p. 95b 3.

<sup>101</sup> *ibid.* p. 94a 16, 95b 2 ff.

<sup>102</sup> For motion cf. Aristotle, *de Anima* III chap. 9, *Partes Animalium* II 7; Ibn Daud, *Emunah ramah* p. 30, 98 (cf. also Horovitz p. 231 for Ibn Daud's view).

For impulse or appetite cf. Aristotle, *de Anima* III chap. 10; *Emunah ramah* p. 30; שמונה פרקים chap. I.

<sup>103</sup> ms. 1276 p. 105b 17. Cf. also שמונה פרקים I.

<sup>104</sup> ms. 1276 p. 90b 10 ff. Cf. also *Emunah ramah* p. 30, 98, and see Horovitz p. 231 for Ibn Daud's view.

<sup>105</sup> ms. 1276 p. 31a 5, 105b 17 ff. Cf. also שמונה פרקים I which gives exactly the same definition.

<sup>106</sup> ms. 1276 p. 104b 2 ff.

<sup>107</sup> *ibid.* p. 104b 3 ff.

<sup>108</sup> שמונה פרקים I.

<sup>109</sup> *Guide* II chap. 36. Munk (*Guide* II chap. 36 p. 282 note 4) cites a definition of Ibn Sina's according to which the *mutaḥayyil* is the power to remember and preserve after the disappearance of the sensed objects that which

picture mentally impossible as well as possible things.<sup>110</sup> Indulging in the fancying of the former is of course symptomatic of a diseased brain.<sup>111</sup> The power of imagination does not reach beyond the imagination of bodies or their accidents since only that which has been previously perceived can be imagined.<sup>112</sup> As regards the intensity of the impression made upon the person, imagining things stands midway between seeing them and hearing about them, being stronger than the latter and weaker than the former.<sup>113</sup> Imagining is in many respects associated with thinking. Hence the same laws that govern thought often apply to it.<sup>114</sup>

The sensitive part of the soul consists of the five senses of sight, hearing, smell, taste and touch.<sup>115</sup> These senses can perceive only material bodies.<sup>116</sup> Since Abraham Maimonides describes one of the functions of the body as contact in the widest sense,<sup>117</sup> and since the act of sensation is according to him always completed by means of the organ intended therefor,<sup>118</sup> he will probably agree with the Brothers of Purity<sup>119</sup> that sensation is produced by the sensed object coming in contact with the organ.<sup>120</sup> As for the source of the sense faculties,

the common sense has received from the five senses. Horovitz however (p. 245—247) claims that the *mutahayyil* translated הדמיה by Ibn Daud is the power of constructing new images out of old (so Ibn Sina ZDMG vol. 29 p. 359, 368), the power of preserving what is no longer present being called *al-mutaṣawwir* המצייר. These two meanings, Horovitz says (p. 247 note 84) are contained in Aristotle's term φαντασία according to Philopomenos. The *hāfiṭah* or *mutadakkirah* stands for the remembering of relations according to Aristotle. Galen makes no distinction between memory of things or of relations. Cf. Horovitz p. 252 note 97.

<sup>110</sup> ms. 1276 p. 105a 4. Cf. also שמונה פרקים I and *Emunah ramah* p. 28.

<sup>111</sup> ms. 1276 p. 105a 4 ff.

<sup>112</sup> *ibid.* 105b 2 ff. Cf. *Guide* II chap. 36.

<sup>113</sup> ms. 1276 p. 103b 12.

<sup>114</sup> *ibid.* 104a 11.

<sup>115</sup> *ibid.* p. 96b 15. Cf. שמונה פרקים I.

<sup>116</sup> ms. 1276 p. 105b 2 ff.

<sup>117</sup> *ibid.* 104b 17.

<sup>118</sup> *ibid.* 93b 19 ff.

<sup>119</sup> *Brothers of Purity* ed. Dieterici p. 200. Cf. also Horovitz p. 56 note III.

<sup>120</sup> Cf. also Ibn Daud (*Emunah ramah* p. 35) who says that the organ is the mediator between the sensed object and the soul.

such as the power of sight, while their evident source is the brain—not the organ—their final source as well as their ultimate goal to which the sense impressions return is the heart according to Abraham Maimonides.<sup>121</sup> It is the heart which derives the pleasure from the sight of colors and which distinguishes between them.<sup>122</sup> Our author obviously agrees with the belief that there is located in the heart a central sense which receives the total knowledge of what is perceived by the senses.<sup>123</sup> So far as the order of the senses is concerned Abraham follows the scheme of Ibn Gabirol<sup>124</sup> and differs with Ibn Daud and Ibn Sina.<sup>125</sup> According to this scheme the sense of sight comes first, even before hearing,<sup>126</sup> evidently because the after-effects from seeing something are stronger than those produced by merely hearing about it.<sup>127</sup> After sight comes hearing,<sup>128</sup> then smell,<sup>129</sup> then taste,<sup>130</sup> which pertains to food and drink,<sup>131</sup> and finally touch,<sup>132</sup> which applies to dress and sexual gratification.<sup>133</sup> The criterion for this order of the senses is the degree of the humanity or animality, which vary inversely, of the pleasure in each case.<sup>134</sup> The coarser the sensual pleasure is the more animal like is it and the more ashamed is man of indulging

<sup>121</sup> ms. 1276 p. 93b 19, 94a 8, 94b 7.

<sup>122</sup> *ibid.* p. 94a 3 ff.

<sup>123</sup> Cf. Saadiah's commentary on *משלי* p. 126 ed. Derenbourg; also *אמונות ודעות* p. 34, 98 and ZDMG vol. 29 p. 360 where Landauer has published a little treatise of Ibn Sina.

<sup>124</sup> *Viz. Ethics of Ibn Gabirol* p. 3, 4 ed. Lyck. Cf. Horovitz p. 138 note 140, 141. Plato in his *Timaeus* 47 also voices the opinion that the sense of sight is the highest of all.

<sup>125</sup> *Viz. Emunah ramah* p. 27; ZDMG vol. 29 p. 352. With them hearing comes first.

<sup>126</sup> ms. 1276 p. 101a 19.

<sup>127</sup> *ibid.* 104a 1 ff. Cf. also Ibn Gabirol, *Ethics* p. 3, 4.

<sup>128</sup> ms. 1276 p. 101a 19 ff.

<sup>129</sup> *ibid.* 101a 12 ff.

<sup>130</sup> *ibid.* 100b 1 ff.

<sup>131</sup> *ibid.* 98a 7 ff.

<sup>132</sup> *ibid.* 100a 3 ff.

<sup>133</sup> *ibid.* 98b 11 ff. Cf. for notes 8—13 Ibn Gabirol, *Ethics* p. 4, 5.

<sup>134</sup> ms. 1276 p. 100a 3, 100b 1, 101a 12, 101a 19.

in it in public.<sup>135</sup> The senses of sight<sup>136</sup> and hearing<sup>137</sup> serve in spiritual occupations<sup>138</sup> such as the acquisition of scientific and religious knowledge.<sup>139</sup> The soul itself clearly participates in the pleasures of sight<sup>140</sup> and hearing.<sup>141</sup> The three other senses do not by themselves conduce to perfect compliance with the precepts of the Torah or to human perfection.<sup>142</sup> Yet when properly employed they have the effect of equalizing the mixture or temper of the body, which, as has been said before, in turn affects the status of the soul.<sup>143</sup> Pleasant odors are especially effective in arousing the spiritual faculties.<sup>144</sup> Of course not all things seen or heard lead to excellence. Some excite the evil inclination and distract from perfection.<sup>145</sup>

The workings of the vegetative faculty will be discussed later.<sup>146</sup> Abraham calls the involuntary processes of nutrition and propagation,<sup>147</sup> that fall under this head, natural acts<sup>148</sup> in contrast to motion which he regards as an activity of the soul.<sup>149</sup>

### GOOD AND EVIL

In the course of our discussion of Abraham Maimonides' philosophy we have come across a number of cases in which he con-

<sup>135</sup> *ibid.* 99b 12 ff. Cf. *ibid.* 91a 1; 100a 3; 100b 1; 101a 12, 19.

<sup>136</sup> *ibid.* 101a 18.

<sup>137</sup> *ibid.* 101b 2.

<sup>138</sup> Cf. *Ethics* of Ibn Gabirol p. 3, 4. Plato in his *Timaeus* 47 makes this remark about the sense of sight. Cf. also *Emunah ramah* p. 27, and ZDMG vol. 29 p. 352 where Ibn Sina states that hearing makes possible spiritual intercourse.

<sup>139</sup> ms. 1276 p. 96b 17 ff., 97b 8 ff. Cf. חובת הלבבות: חובת הפרשות: חובת הלכות. p. 142.

<sup>140</sup> ms. 1276 p. 101a 14 ff.

<sup>141</sup> *ibid.* p. 101b 1 ff. Cf. also שמונה טריקים V the passage beginning וכו'לך אן האר עליה

<sup>142</sup> ms. 1276 p. 97b 17, 98a 4, 98b 9.

<sup>143</sup> *ibid.* p. 100b 12, 101a 6. Cf. also *ibid.* 24b 18 ff., 82a 19 ff., 83a 10 ff.

Cf. אמונות הרעות p. 98 and שמונה טריקים V *ibid.*

<sup>144</sup> ms. 1276 p. 100b 6 ff. Cf. אמונות הרעות p. 98.

<sup>145</sup> ms. 1276 p. 97b 3 ff. Cf. חובת הלבבות: חובת הפרשות: חובת הלכות. p. 142.

<sup>146</sup> p. 139.

<sup>147</sup> ms. 1276 p. 95a 10 ff.

<sup>148</sup> *ibid.* 95b 4 ff.

<sup>149</sup> *ibid.* p. 95b 2 ff. Cf. also שמונה טריקים I.

trusted "matter" with "form" and in which he attributed the soul's neglect of its own spiritual perfection to its connection with the material body. The theory underlying these assertions is fundamental to Abraham Maimonides' ascetic view of life and we shall now have to examine it before proceeding to analyze the rest of his ethical system. Generally speaking this theory contains nothing that is new. It simply repeats what was long before said by Plotinus<sup>1</sup> and voices a view that was commonly accepted by medieval philosophers.<sup>2</sup> All matter is by its very nature thought to be defective,<sup>3</sup> coarse, unclean, despicable and base,<sup>4</sup> the source of evil in the world.<sup>5</sup> This world is a world matter,<sup>6</sup> a world of generation and decay,<sup>7</sup> a world of transient goods and passing pleasures.<sup>8</sup> In this respect it constitutes a barrier between man and God.<sup>9</sup> To love it is a grave sin<sup>10</sup> amounting to turning away from God,<sup>11</sup> for the indulgence in worldly pleasures throws a person into sin and prevents his perfection,<sup>12</sup> and the desire for the superfluities of this world brings about rebellion against God and diverts one from obeying Him and from knowing the truths.<sup>13</sup> Reason tells us that eating and drinking are not noble<sup>14</sup> but base,<sup>15</sup> and that the pleasures of this world which are the pleasures of the senses are not the purpose of man's humanity, for he shares them with other

<sup>1</sup> Cf. Windelband p. 192 ff. Husik p. XXXVIII.

<sup>2</sup> Cf. אמנות ודעות p. 85; *Guide* III chaps. 8, 9, &c.

<sup>3</sup> ms. 1276 p. 25a 17.

<sup>4</sup> *ibid.* p. 67b 8 ff., 88a 13 ff.

<sup>5</sup> Cf. *infra* p. 81.

<sup>6</sup> ms. 1276 p. 24a 15, 67b 8 ff., 88a 13 ff.

<sup>7</sup> *ibid.* 88b 1. This term was employed by Plotinus (cf. Husik p. XXXVIII) and occurs very frequently in medieval philosophy.

<sup>8</sup> ms. 1276 p. 6a 11. Cf. also חובת הלבבות: חובת האלהים: שער עבודת האלהים p. 168.

<sup>9</sup> ms. 1276 p. 67b 6 ff. Cf. *Guide* III chaps. 8, 9.

<sup>10</sup> ms. 1276 p. 111a 10 ff.

<sup>11</sup> *ibid.* 70b 16. Cf. חובת הלבבות: חובת אהבת ה': שער אהבת ה' p. 151, 159, שער הבחינה p. 96.

<sup>12</sup> ms. 1276 p. 65a 20 ff.

<sup>13</sup> *ibid.* 59b 6. Cf. חובת הלבבות: חובת הקדמה p. 18; שער הבחינה p. 108; שער המורשות p. 102.

<sup>14</sup> ms. 1276 p. 72a 9.

<sup>15</sup> *ibid.* p. 90a 3.

animals.<sup>16</sup> To relish eating and drinking is a mark of common people.<sup>17</sup>

The human body too consists of this base, dull, earthy *matter*<sup>18</sup> and it is the misfortune of the soul that it has been linked with it; for, on account of its intimate relation with the body, the soul inclines toward the lowly world whence the body has been created and longs for its pleasures.<sup>19</sup> These pleasures are to man entirely natural.<sup>20</sup> Man's ingrained nature,<sup>21</sup> his irrational passions,<sup>22</sup> are indeed the defective element in him.<sup>23</sup> It is by nature that he clings to this world,<sup>24</sup> because of his animal nature that he loves to eat and drink, indulge in sensual pleasure, acquire material wealth,<sup>25</sup> &c. Natural propensity makes him neglectful of duty and causes him to transgress God's commandments.<sup>26</sup>

Nothing prevents man's perfection but the accidents of matter.<sup>27</sup> These accidents alone stand in the way of the highest perfection of man, prophecy.<sup>28</sup> This being so, the only proper thing for man to do, our author says, is to lead a life of abstinence, which leaves him free to engage in such activities as would lead him Godward,<sup>29</sup>

<sup>16</sup> *ibid.* p. 89b 7 ff. Cf. *Microcosm* p. 41; חובת הלבבות: חובת הבחינה: שער הבחינה p. 103, Obermann p. 110, 118.

<sup>17</sup> ms. 1276 p. 91a 1.

<sup>18</sup> ms. 1276 p. 67b 6 ff., 88a 12 ff. Cf. *Guide* III chap. 9. This view was initiated by Plato (cf. *Windelband* p. 192 ff.; also *Husik* p. XXXVI).

<sup>19</sup> ms. 1276 p. 88a 20 ff. Cf. *Guide*, Introduction to part I, III chap. 8. Cf. אטנות הדעות p. 85.

<sup>20</sup> ms. 1276 p. 72a 3, 88b 3 ff. Cf. חובת הלבבות p. 167, שער עבודת האלהים.

<sup>21</sup> ms. 1276 p. 80a 9. Cf. חובת הלבבות: שער יהוד הטעשה: חובת הלבבות p. 6; also *Macdonald, Rel. Att.* p. 276.

<sup>22</sup> ms. 1276 p. 89b 7 ff.

<sup>23</sup> *ibid.* Cf. חובת הלבבות: חובת הקדושה p. 38; *Guide* III chap. 8.

<sup>24</sup> ms. 1276 p. 72a 3 ff.; 80a 9.

<sup>25</sup> ms. 1276 p. 71a 15, 90a 16.

<sup>26</sup> *ibid.* 28a 17.

<sup>27</sup> *ibid.* 25a 6, 25a 21.

<sup>28</sup> *ibid.* 24b 1 ff., 25a 1 ff., 25a 12 ff. Cf. שמונה טריקים VII, *Guide* III chap. 36.

<sup>29</sup> ms. 1276 p. 67b 6 ff., 69b 12 ff. Cf. שער הבחינה: חובת הלבבות p. 108, שער המדינות p. 133.

Cf. also שמונה טריקים IV where the reason for the asceticism of the pious is given. Rosenblatt.

to condemn the pleasures of sense and body, longing rather for the perfection of his soul.<sup>30</sup> As his profession he should select one that would satisfy his most necessary wants and give him the greatest leisure to devote himself to the service of God.<sup>31</sup> If he acquires any wealth through his worldly occupation, he should use it for noble ends.<sup>32</sup> He should shun the company of the masses by going into retirement and thus escape being infected by their vices and being distracted from God.<sup>33</sup> Abstinence links man with God.<sup>34</sup>

The kind of abstinence that is desired is of course inward abstinence which consists in despising this world with one's heart,<sup>35</sup> an abstinence that is sincere,<sup>36</sup> embracing which a person may be wealthy and still remain truly abstinent.<sup>37</sup> Abstinence begins with being contented with necessities and avoiding luxuries.<sup>38</sup> Such contentedness bespeaks a disinclination for mundane pleasures<sup>39</sup> while its absence indicates the contrary.<sup>40</sup> Yet, while abstinence begins with contentedness, not all who content themselves with the necessities of life necessarily become abstinent.<sup>41</sup> As for abstinence itself it is best defined as absolute indifference and impassibility with regard to the pleasures of this world.<sup>42</sup>

The benefits resulting from true abstinence are safety from sins due to the desire for mundane pleasure,<sup>43</sup> whole-heartedness in the fulfillment of those commandments that require an expenditure of

<sup>30</sup> ms. 1276 p. 90a 3 ff. Cf. also *Microcosm* p. 39; *Guide* III chap. 33.

<sup>31</sup> ms. 1276 p. 69b 16 ff. Cf. שער המישרות : חזיהלב p. 129, 141.

<sup>32</sup> Cf. *ibid.* p. 87a 13; also שמונה טריקים V.

<sup>33</sup> ms. 1276 p. 108a 6 ff. Cf. שער השבן הנפש : חזיהלב p. 105.

<sup>34</sup> ms. 1276 p. 70b 16.

<sup>35</sup> ms. 1276 p. 70b 20 ff., 71b 20 ff. Cf. שער המישרות : חזיהלב p. 134.

<sup>36</sup> ms. 1276 p. 71b 11 ff. Cf. שער עבודת האלהים : חזיהלב p. 155.

<sup>37</sup> ms. 1276 p. 71a 2 ff. Cf. חזיהלב p. 134 שער המישרות; also Nicholson, *Mystics of Islam* p. 37 who quotes the theory that a person may be inwardly a *فقيه* though outwardly wealthy.

<sup>38</sup> ms. 1276 p. 65b 5 ff. Cf. שער עבודת האלהים : חזיהלב p. 155.

<sup>39</sup> ms. 1276 p. 65a 18.

<sup>40</sup> *ibid.* 65b 3.

<sup>41</sup> *ibid.* 65b 16 ff.

<sup>42</sup> *ibid.* 73b 20 ff., 78b 13 ff., 90a 2 ff. Cf. שער המישרות : חזיהלב p. 139.

<sup>43</sup> ms. 1276 p. 79a 9 ff.



man's earthly wealth,<sup>44</sup> and freedom from worldly cares and worries.<sup>45</sup> The abstinent person does not have to toil so hard all his life<sup>46</sup> nor can he become so discontented as they who are intent upon the accumulation of worldly riches.<sup>47</sup> The latter are never satisfied. The more they have the more they want.<sup>48</sup> Since one rarely gets what one wants by fair means they resort—in addition to their neglect of the Torah in their mad pursuit of material wealth—to illegal methods.<sup>49</sup> If on the other hand they do attain their heart's desire, they are committed to one of two evils either to jealously guarding their hardwon wealth<sup>50</sup> or to worrying about its replacement when it is spent.<sup>51</sup>

Yet though abstinence is a virtue, not whoever wants to can be abstinent, for many are the obstacles that obstruct the way. One of these is the burden of dependents. A person who has a family to support finds it hard to be abstinent and it is best therefore that at all events he reduce the number of his dependents to a minimum.<sup>52</sup> He who must rule others also experiences this difficulty, wherefore high office should on general principles be avoided.<sup>53</sup> Then there is the disposition with which each man is endowed differently through the grace of God.<sup>54</sup> What is to some men a luxury is to others a necessity.<sup>55</sup> Not everybody's temperament agrees with a coarse fare and coarse clothing.<sup>56</sup> Pain too is relative.<sup>57</sup> But even if all Jews could be abstinent, that would be

<sup>44</sup> *ibid.* 79a 15 ff.

<sup>45</sup> *ibid.* 79a 21 ff. Bachyah says the same thing with reference to the benefits of trust in God. *Viz.* חובת הלבבות p. 203 שער הבטחון.

<sup>46</sup> ms. 1276 p. 68a 4 ff. Cf. חז"ל : הנפש : שער השבון הנפש p. 97; also שער הבטחון p. 203.

<sup>47</sup> ms. 1276 p. 66a 18 ff., 68a 8 ff.

<sup>48</sup> ms. 1276 p. 66a 18, 68a 8. Cf. שער הבחינה : חז"ל p. 96.

<sup>49</sup> ms. 1276 p. 66a 16 ff. Cf. שער הבטחון : חז"ל p. 203 for similar ideas.

<sup>50</sup> ms. 1276 p. 68b 3 ff. Cf. שער השבון הנפש : חז"ל p. 97, שער הבטחון p. 203.

<sup>51</sup> ms. 1276 p. 68b 12 ff. Cf. שער השבון הנפש : חז"ל p. 97 end.

<sup>52</sup> ms. 1276 p. 77a 21 ff. Cf. שער הבטחון : חז"ל p. 232.

<sup>53</sup> ms. 1276 p. 76b 4 ff.

<sup>54</sup> *ibid.* 15a 13 ff.

<sup>55</sup> *ibid.* 57b 18.

<sup>56</sup> *ibid.* 58a 10 ff.

<sup>57</sup> *ibid.* 53a 6.

unpractical as well as harmful. First of all it would lead inevitably to the extinction<sup>58</sup> of the race and secondly there would be no one to furnish to the abstinent the paltry subsistence that they need in order to live.<sup>59</sup>

In the acquisition of the virtue of abstinence neither time nor intensity of training count. Some persons attain it easily while others do not.<sup>60</sup> Yet training is necessary, for man has need to conquer his worldly bent<sup>61</sup> which is so natural to him<sup>62</sup> and to conquer his love of sensual pleasure to obtain which kings lavish their energies and their power<sup>63</sup> and ordinary men spend their time and efforts.<sup>64</sup> The training consists of external as well internal disciplines.<sup>65</sup> These disciplines are liable to be disturbed either by the upsetting of the temper of the body<sup>66</sup> or by the false imagination that perfection has been reached when it has not.<sup>67</sup> Hence caution must be exercised in this matter.<sup>68</sup> Furthermore there is the obstruction caused by habits which are as strong as the natural instincts,<sup>69</sup> not to mention cases where they are supported by nature.<sup>70</sup> For all these reasons the ascetic life must be entered upon gradually and man's mundane habits must be weakened by degrees.<sup>71</sup> The sudden assumption of abstinence in food on the part of a hot-tempered person during the warm season, to take an example, can make that person sick,<sup>72</sup> while celibacy forcibly taken upon himself by one unused to it must inevitably drive him to

<sup>58</sup> ms. 1276 p. 80a 1 ff. Cf. שער הטהרה : חזו"ל ב' p. 128.

<sup>59</sup> ms. 1276 p. 80b 13 ff.

<sup>60</sup> ibid. 78b 3.

<sup>61</sup> ibid. 72a 3. Cf. שער הטהרה : חזו"ל ב' p. 139.

<sup>62</sup> ms. 1276 p. 72a 3, 80a 9 ff. Cf. שער עבודת האלהים : חזו"ל ב' p. 167.

<sup>63</sup> ms. 1276 p. 72a 10 ff., 98b 18 ff.

<sup>64</sup> ibid. 66a 19 ff., 68a 8 ff.

<sup>65</sup> ibid. 76a 1 ff.

<sup>66</sup> ibid. 76a 11.

<sup>67</sup> ibid. 76a 12.

<sup>68</sup> ibid. 76a 9 ff.

<sup>69</sup> ibid. 73a 13.

<sup>70</sup> ibid. 74b 13.

<sup>71</sup> ibid. 74b 21 ff. Cf. ibid. 90a 2 ff.; שער הטהרה : חזו"ל ב' p. 139.

<sup>72</sup> ms. 1276 p. 92b 3.

melancholia or clandestine vice.<sup>73</sup> The training for abstinence must finally take place under the direction of a competent teacher. It cannot be carried out without a master.<sup>74</sup>

The virtue of abstinence as it has been described hitherto is in effect man's war against his own nature,<sup>75</sup> more correctly against his animal nature.<sup>76</sup> Many precepts of the Torah are meant to further this purpose and in performing them man wars on his lower self.<sup>77</sup> This applies to the average man. The truly pious however go beyond the law. They abstain even from activities that are permitted so long as they are not necessary for their sustenance.<sup>78</sup> Abstinence pertains also to speech. Even there one should be restrained.<sup>79</sup> In this way, then, a person should employ all his faculties to serve their noble ends, and to secure his livelihood, and restrain them from whatever would hold them back from following this aim.<sup>80</sup>

#### OTHER ETHICAL DOCTRINES

We have practically repeated the whole of our author's exposition of abstinence, although it has once already been summarized by us in our synopsis, both in order to gather together connected ideas and in order to point out the close similarities that the ethical views in this work disclose to those found in other works of the same nature, notably Bachyah's Duties of the Hearts. The parallels are however not restricted to the subject of abstinence only, but extend also to other virtues as we shall see in the sequel. Abraham Maimonides lays the same stress on inwardness in all virtues<sup>1</sup> that

<sup>73</sup> *ibid.* 92b 11.

<sup>74</sup> *ibid.* 92b 4 ff., 93a 6 ff. Cf. *supra* p. 51.

<sup>75</sup> ms. 1276 p. 72a 4 ff. Cf. Obermann p. 241.

<sup>76</sup> ms. 1276 p. 90a 15.

<sup>77</sup> *ibid.* Cf. שו"ת מרים IV where Moses Maimonides states that just like maladies of the body so also diseases of the soul must be healed by their opposites.

<sup>78</sup> ms. 1276 p. 97a 16 ff., 99b 2 ff. Cf. ח"הלב p. 140.

<sup>79</sup> ms. 1276 p. 90a 2 ff., 103a 18 ff. Cf. ח"הלב p. 141.

<sup>80</sup> Cf. the whole chapter beginning with ms. 1276 p. 93b. Cf. also ח"הלב p. 142, 143.

<sup>1</sup> *Viz.* our summary.

Bachyah does in emphasizing the duties of the heart.<sup>2</sup> However, these virtues which he calls “*high roads*” and which fulfill the inner meaning of the Torah<sup>3</sup> or the ultimate purpose of its laws<sup>4</sup> in contrast to the “*common way*” compliance with which denotes the realization of the exoteric sense of the Law,<sup>5</sup> are not, according to Abraham Maimonides at least, identical with Bachyah’s hidden duties or duties of the hearts.<sup>6</sup> Such duties are also expressly stated in the Torah;<sup>7</sup> and Abraham does recognize a certain difference between them and the practical laws and dismisses them with that.<sup>8</sup> His main concern is with the distinction between what we might call fulfilling the letter and the spirit of the law whereas Bachyah points out the duties which pertain to the heart in contrast to those which are carried out by the use of the members of the body.<sup>9</sup> The latter distinction is however mentioned by Abraham in another part of the *בפאייה*.<sup>10</sup>

Consonant with his strong emphasis on inwardness, is Abraham Maimonides’ appeal made at the very beginning of his treatise for sincere devotion to God in all religious acts—something quite natural to an ethical philosopher. On this subject he had a forerunner in Bachyah, who, like him, devoted a whole chapter to sincerity<sup>11</sup> and to whose utterances on the matter the views expressed by Abraham Maimonides bear a striking resemblance. Like Bachyah Abraham speaks of various grades in sincerity.<sup>12</sup> Both consider as hypocrites those persons who are virtuous only in order

<sup>2</sup> הקדמה p. 15.

<sup>3</sup> ms. 1275 p. 3a 15 ff., 3b 4.

<sup>4</sup> *ibid.* 2a 12 ff. Cf. also the beginning of the chapters on “*mercy*” and “*generosity*.”

<sup>5</sup> ms. 1275 p. 3a 14.

<sup>6</sup> הקדמה : חזיהלב p. 15.

<sup>7</sup> ms. 1275 p. 4a 1 ff. Cf. also הקדמה : חזיהלב p. 16 where this point is made quite clear.

<sup>8</sup> ms. 1275 p. 4a 2 ff.

<sup>9</sup> הקדמה : חזיהלב p. 15 ff.

<sup>10</sup> ms. 1274 p. 33a 13 ff.

<sup>11</sup> שער יחוד המעשה.

<sup>12</sup> שער עבודת האלהים p. 162. Cf. ms. 1275 p. 7a 6 ff.

to win the approbation of men.<sup>13</sup> Both agree that even those individuals whose piety has the double purpose of gaining the esteem of men and earning God's reward cannot be regarded as genuinely sincere.<sup>14</sup> The truly sincere man is he who when he serves God has only God in mind<sup>15</sup> and serves Him with all his heart and all his soul for His own sake,<sup>16</sup> and not even out of fear of His punishment or hope for His reward.<sup>17</sup> To him it must be absolutely a matter of indifference whether men praise or blame him so long as he does what is right<sup>18</sup> in the eyes of God. While Abraham Maimonides partly agrees with Bachyah, he does not, however, go to the extreme that Bachyah<sup>19</sup> went to of asking the sincere man to make himself appear impious when he is not.<sup>20</sup> There is no reason why a person should give others a false impression of himself.

Interesting is Abraham's treatment of the emotion of anger in his chapter on gentleness. We are told by him indirectly that anger is generated by the impulsive faculty and in order to be annihilated it must be removed therefrom.<sup>21</sup> It is bad to be angry, for wrath causes the intellect, which alone restrains man from wrong-doing, to be obscured and in this way leads to numerous sins.<sup>22</sup> This effect of anger upon the intellect has been noted and similarly described by the Mohammedan philosopher Nāsir-eddin<sup>23</sup> while the fact that it affects the brain adversely is known since Aristotle at least who analyzed the process minutely.<sup>24</sup> There are also other points in the psychology of anger wherein the views of

<sup>13</sup> ms. 1275 p. 7a 7 ff. Cf. שער עבודת האלהים : ח'יהל'ב p. 146.

<sup>14</sup> ms. 1275 p. 7a 12, 8b 11 ff. Cf. הקדמה : ח'יהל'ב p. 11; שער עבודת האלהים p. 162; שער השבון הנפש p. 89.

<sup>15</sup> ms. 1275 p. 7b 11 ff. Cf. שער יחוד המעשה p. 3.

<sup>16</sup> ms. 1275 p. 8b 1. Cf. הקדמה : ח'יהל'ב p. 26; שער יחוד הנפש p. 42; שער השבון הנפש p. 89.

<sup>17</sup> ms. 1275 p. 8b 17 ff. Cf. שער עבודת האלהים : ח'יהל'ב p. 163.

<sup>18</sup> ms. 1275 p. 7b 12. Cf. שער יחוד המעשה : ח'יהל'ב p. 4; שער הכניעה p. 51.

<sup>19</sup> שער יחוד המעשה : ח'יהל'ב p. 4.

<sup>20</sup> ms. 1275 p. 7b 12.

<sup>21</sup> ms. 1276 p. 11a 3.

<sup>22</sup> *ibid.* 7a 14.

<sup>23</sup> Carra de Vaux, *Gazali* p. 172—173; *Akblāqi-Nāṣeri* ed. Lucknow p. 239 ff.

<sup>24</sup> Aristotle, *Partes Animalium* II 4 and 7.

Abraham and of Nāsir-eddin concur. One is that the ease or difficulty of arousing anger depends on the disposition of a person, or to be more precise, on the mixture of his humors.<sup>25</sup> Another is the theory that anger is due to pride.<sup>26</sup> Abraham adds that it is also the product of ignorance and lack of intelligence.<sup>27</sup> To become angry for no cause at all, however, is a trait of those who are entirely bereft of intellect.<sup>28</sup> A third parallel between Abraham Maimonides and Nāsir-eddin is the view that anger brings about vindictiveness in most men<sup>29</sup> and inspires all avengers.<sup>30</sup> Abraham declares furthermore that in the case of the powerful who have the ability to avenge themselves immediately the anger is appeased by the act of revenge. In the hearts of the feeble, however, it coagulates into hatred. That is the reason why the Torah included the prohibitions against hatred and vindictiveness in one command.<sup>31</sup> In order to rid himself of irascibility a person must cultivate patience. His reason must be trained to check his wrath. Reflection will show him that anger obscures reason, without which man is a raging beast.<sup>32</sup> In the same vein Nāsir-eddin says that the wise man tries to foresee the consequences of his revenge.<sup>33</sup> For anger denotes properly speaking a condition in which the impulsive faculty rules over the rational faculty of the soul,<sup>34</sup> which by the way constitutes the “evil inclination,” the *יצר הרע*, in the strict sense,<sup>35</sup> and has been censured by philosophers since Plato.<sup>36</sup> The opposite trait of

<sup>25</sup> ms. 1276 p. 6b 13 ff. Cf. *Akblāqi-Nāṣeri* *ibid.*

<sup>26</sup> ms. 1276 p. 8a 19 ff. Cf. Carra de Vaux, *Gazali* p. 172—173.

*Note:* Nāsir-eddin flourished half a century later than Abraham Maimonides.

<sup>27</sup> ms. 1276 p. 8a 7 ff.

<sup>28</sup> *ibid.* 7b 2 ff.

<sup>29</sup> *ibid.* 7a 4. Cf. Carra de Vaux, *Gazali* p. 173.

<sup>30</sup> ms. 1276 p. 8b 14. Cf. Carra de Vaux, *Gazali* p. 173.

<sup>31</sup> ms. 1276 p. 7a 4.

<sup>32</sup> *ibid.* 7b 21 ff.

<sup>33</sup> *Viz.* Carra de Vaux, *Gazali* p. 173.

<sup>34</sup> ms. 1276 p. 6b 11 ff.

<sup>35</sup> *ibid.* 9b 21 ff.

<sup>36</sup> Cf. Windelband p. 105 ff.; חובת הלבבות : חובת הירושות : פ. 127, 129; *Guide* III chaps. 8, 9.

gentleness consequently points to the supremacy of the rational over the impulsive faculty,<sup>38</sup> but the disposition for it is strong when reason is abundant and impulse is quieted.<sup>39</sup>

We pass on from this subject to the subject of pride and humility which Abraham treats rather fully, and again we do not find him always original. His definition of pride and humility is, to begin with, a quotation. He tells us in the name of "*the philosophers*" that pride is the rational faculty's overestimation of its true value,<sup>40</sup> which sounds very much like Nāsir-eddin's theory that "*pride is a false opinion residing in the soul, the proud man regarding himself worthy of exceptional esteem but only fooling himself.*"<sup>41</sup> His definition of humility as the reverse of pride, i. e. as the rational faculty's underestimation of its true value,<sup>42</sup> on the other hand is forestalled in Bachyah's *Duties of the Hearts*.<sup>43</sup> His statement again that inward humility consists in a person's recognition of his own lowliness and defectiveness over against him who is more perfect than he reminds one very much of the view of Ibn Sina<sup>45</sup> that being humble means being restrained by the recognition of one's weakness and defectiveness from vaunting oneself for some excellence one may possess over one's fellows. It also recalls Nāsir-eddin's advice to the proud man to regard his own faults and the merits of his neighbors.<sup>46</sup> Abraham's further analysis of humility as not denoting mere baseness<sup>47</sup> and not necessitating association with and condescension to the unworthy and the ignorant<sup>48</sup> is par-

<sup>37</sup> ms. 1276 p. 6b 11 ff.

<sup>38</sup> *ibid.* 6b 21 ff.

<sup>39</sup> *ibid.* 6b 13 ff.

<sup>40</sup> *ibid.* 14b 11 ff.

<sup>41</sup> Cf. Carra de Vaux, *Gazali* p. 173.

<sup>42</sup> ms. 1276 p. 14b 9.

<sup>43</sup> שער הבנייה : חובת הלבבות p. 37.

<sup>44</sup> ms. 1276 p. 14b 9 ff.

<sup>45</sup> Essay entitled *مجموعة رسائل* in the *علم الاخلاق* published by Sabri al-Kurdi p. 195 Constantinople.

<sup>46</sup> Viz. Carra de Vaux, *Gazali* p. 173.

<sup>47</sup> ms. 1276 p. 15a 15 ff.

<sup>48</sup> *ibid.* 31a 8 ff.

alleled by the definition of Bachyah who states that true humility is a state of mind which the soul attains after having been restrained, through the recognition of its worth, from associating with base men or imitating their traits.<sup>49</sup> Very ingeniously our author shows how disposition of character, circumstance and training make a person inclined towards humility or pride<sup>50</sup> as the case may be. The positions of rulers<sup>51</sup> and kings,<sup>52</sup> to take an example, causes them to be proud and haughty. But why after all should man be proud? Let him only read, so Abraham counsels, let him only read the books of the Bible and see how the proud are punished and the humble are magnified.<sup>53</sup> This antidote to pride has by the way also been recommended by Bachyah ibn Pakuda.<sup>54</sup> The stories of the Bible show also, as Abraham demonstrates further, how pride leads to envy and envy to ill-fated hostilities.<sup>55</sup> But there are other reasons than these why man should be humble.<sup>56</sup> Certainly physical perfection is nothing for him to boast of, for that the lower animals may also possess.<sup>58</sup> It is not an expression of man's humanity.<sup>59</sup> This point is raised also by the elder Maimonides in his *Guide*.<sup>60</sup> Another argument is that such boons as wealth and power lead only to enmity and suffering.<sup>61</sup> The kings who are the richest and most influential of men are always troubled and generally meet a violent end.<sup>62</sup> Also neither of these two goods are enduring. Therefore why be proud?<sup>63</sup> In a similar style Nāsir-eddin challenges those who are vain about such external fleeting goods as wealth and power.<sup>64</sup> When he has concluded his arguments in favor of humility Abraham tells those who would practice that virtue how specifically to conduct themselves. His advice is essentially the same as that offered by Bachyah. The would-be humble are to behave

<sup>49</sup> שער הכניעה : היהלוב p. 38.

<sup>51</sup> *ibid.* 32a 9.

<sup>53</sup> *ibid.* 16a 20 ff.

<sup>55</sup> ms. 1276 p. 17b 15 ff.

<sup>57</sup> *Viz.* below.

<sup>59</sup> *ibid.* 22b 18 ff.

<sup>61</sup> ms. 1276 p. 23a 21 ff.

<sup>63</sup> *ibid.* 23b 10.

<sup>64</sup> *Viz.* Carra de Vaux, *Gazali* p. 173.

<sup>50</sup> ms. 1276 p. 14b 17 ff.

<sup>52</sup> *ibid.* 32b 3.

<sup>54</sup> שער הכניעה : היהלוב p. 46.

<sup>56</sup> *ibid.* p. 18a 3 ff.

<sup>58</sup> ms. 1276 p. 23a 1 ff.

<sup>60</sup> *Guide* III chap. 54.

<sup>62</sup> *ibid.* 23b 11 ff.



respectfully toward other men.<sup>65</sup> When others act discourteously to them, they should forgive them<sup>66</sup> and not hate them for it or seek to avenge themselves on them.<sup>67</sup> They should furthermore frequent the society of the wise and the pious, be humble before them and minister to them. Such behavior would redound very much to their benefit.<sup>68</sup>

Not without interest for the student of theology and psychology are Abraham Maimonides' views on the matter of faith. Faith to him is an affair of the heart, the heart's turning to God and its dependence on Him for the attainment of benefits and protection from ills.<sup>69</sup> It is man's duty to rely on God only, not on any one of God's creatures.<sup>70</sup> However not all men are sincere in this matter. Some people have faith only with their tongues and there it ends.<sup>71</sup> Mentions of such a type of insincerity are quite frequent also in the Duties of the Hearts.<sup>72</sup> The extent of a person's reliance on God, now, the firmness of his faith is largely determined by the nature of his calling. Those men who are entirely dependent on human beings for their sustenance will generally be weak in their fait in God.<sup>73</sup> Those men whose livelihood depends on chance, like tillers of the soil and hunters, will usually be strong of faith.<sup>74</sup> Midway between these two extremes come the merchants and traders.<sup>75</sup> There are again people who embrace faith not out of free choice but from compulsion. Such are those who, having lost all their wealth, have no other alternative but to trust to God.

<sup>65</sup> ms. 1276 p. 31a 3 ff. Cf. שער הכניעה : ה'הלב p. 47.

<sup>66</sup> *ibid.*

<sup>67</sup> ms. 1276 p. 31a 5 ff. Cf. שער הכניעה : ה'הלב p. 51.

<sup>68</sup> ms. 1276 p. 32a 19 ff. Cf. שער הכניעה : ה'הלב p. 57 and שער השבון הנפש p. 105.

<sup>69</sup> ms. 1276 p. 61a 14 ff.

<sup>70</sup> *ibid.* 34a 14 ff. Cf. שער יחוד המעשה : ה'הלב p. 4.

<sup>71</sup> ms. 1276 p. 55b 14 ff.

<sup>72</sup> שער עבודת האלהים ה'הלב p. 162; שער היחוד p. 44.

<sup>73</sup> ms. 1276 p. 57b 2.

<sup>74</sup> *ibid.* 57a 4.

<sup>75</sup> *ibid.* 57a 19.

Needless to say that this is not a high degree of faith.<sup>76</sup> A similar assertion is made by Bachyah in reference to forced humility.<sup>77</sup>

Abraham recognizes various degrees in faith.<sup>78</sup> The first is called by him that of “*fear and hope*,” i.e. fear of punishment for sin and hope in God’s mercy that the sin will be pardoned.<sup>79</sup> The second degree adds to the properties of the first the element of *דרישה*, i.e. seeking God with heart and tongue.<sup>80</sup> The third degree of faith is *בטיחה* proper, the true kind of *בטיחה*, that which is preceded by a sincere seeking, *דרישה*, of God.<sup>81</sup> It consists in being certain of obtaining one’s desires.<sup>82</sup> Such certainty must however be inspired by a prophetic intimation and it does not apply to all men.<sup>83</sup> To have the right to entertain it a person must be free from faults, be near to perfection and have tasted God’s grace.<sup>84</sup> The fourth degree of faith is the highest of all. It is to resign oneself to God, to leave everything over to His will and be indifferent as to the outcome.<sup>85</sup> In a way all the degrees of faith that have been enumerated may go by the name of *בטיחה* for they are all related and bound up with one another in meaning<sup>86</sup> and men have faith in different ways at different occasions.<sup>87</sup>

The average man must never make any exorbitant demands of God but ask just what he needs for his sustenance.<sup>88</sup> Nor should

<sup>76</sup> *ibid.* 55a 2 ff.

<sup>77</sup> *Viz.* שער הכניעה : חובת הלבבות : חובת הלבבות : חובת הלבבות : חובת הלבבות p. 39.

<sup>78</sup> ms. 1276 p. 61b 13. Compare with this the various kinds of faith enumerated by Bachyah in his חובת הלבבות : חובת הלבבות : חובת הלבבות : חובת הלבבות p. 254 ff.

<sup>79</sup> ms. 1276 p. 61b 14 ff.

<sup>80</sup> *ibid.* 62a 2 ff.

<sup>81</sup> *ibid.* 62b 19 ff.

<sup>82</sup> *ibid.* 62a 10.

<sup>83</sup> *ibid.* 62b 7.

<sup>84</sup> *ibid.* 62b 10, 64a 10.

<sup>85</sup> *ibid.* 64a 17 ff. Cf. שער הבטחה : חובת הלבבות : חובת הלבבות : חובת הלבבות : חובת הלבבות p. 254.

<sup>86</sup> ms. 1276 p. 63b 2.

<sup>87</sup> *ibid.* p. 65a 2.

<sup>88</sup> *ibid.* p. 53b 3 ff. Cf. שער השבון הנמש : חובת הלבבות : חובת הלבבות : חובת הלבבות : חובת הלבבות p. 97. Bachyah cites Jacob’s modest wish as an example (Genesis 28, 20) just like Abraham Maimonides.

he ever expose himself to unnecessary dangers or undertake risky voyages.<sup>89</sup> Herein Abraham agrees substantially with Bachyah ibn Pakuda.<sup>90</sup> Generosity proves the genuineness of one's faith. He who is liberal with his wealth shows thereby that he is confident of having his losses replaced by God.<sup>91</sup> He who employs his influence for the benefit of others evinces trust that God will not diminish that power in him.<sup>92</sup>

In speaking of Abraham Maimonides' ascetic philosophy of life and his aversion for worldly pleasures, i. e. for pleasures of the flesh, we omitted to mention certain pleasures that he speaks of which are not really sensual, but pleasures in which the soul delights. An example of such pleasures, which though not physical are nevertheless decried by Abraham, is the gloating over leadership and superior power.<sup>93</sup> He points out that this pleasure is not intrinsic. It lasts only while man is in the company of others but subsides in the absence of society.<sup>94</sup> On the other hand this lust for supremacy is a distinct evil as it diverts man from perfecting his soul.<sup>95</sup> The beauty of dress is also a merely imaginary excellence<sup>96</sup> although dress is something distinctively human. Just like the exaltation in the exercise of power so the delight in the beauty of dress has only social value. By himself man would require very little in the manner of clothing, certainly nothing costly.<sup>97</sup> Only the fool imagines he is great because he is well groomed and well dressed.<sup>98</sup> Nor do the finest dwellings afford permanent pleasure. Men grow

<sup>89</sup> ms. 1276 p. 52a 13 ff. Cf. שער הבטחון : חובת הלבנות p. 203 ff.

<sup>90</sup> Viz. supra the last two notes.

<sup>91</sup> ms. 1276 p. 5b 20 ff.

<sup>92</sup> *ibid.* 6a 13 ff.

<sup>93</sup> *ibid.* 72b 14 ff. Alhazzali also (Viz. Obermann p. 120) regards the striving for power and possession as some sovereign element in human nature one that is not based on the instinct of self-preservation.

<sup>94</sup> ms. 1276 p. 72b 19 ff.

<sup>95</sup> *ibid.* 72b 17 ff.

<sup>96</sup> *ibid.* 72b 1 ff.

<sup>97</sup> ms. 1276 p. 72a 20 ff.

<sup>98</sup> *ibid.* 15a 7.

tired of them and seek the open spaces.<sup>99</sup> Thus Abraham Maimonides argues. He thinks also that although material wealth and possessions have pertinence to man's soul since it is by virtue of his personality that he owns them and not by virtue of his body; yet had not his soul been bound up with the body it would have had no need of such things. Hence the cannot be regarded as spiritual goods.<sup>100</sup>

Before passing on to the next subject there are a number of interesting miscellaneous psychological observations and figures of speech familiar from other sources which we should note. To the former group belong Abraham's remarks that human nature finds pleasurable those things that are withheld from it,<sup>101</sup> that the eye's appreciation of the beauty of form and the mind's preoccupation therewith stimulates sexual desire,<sup>102</sup> that pessimism, i. e. regarding himself as wicked, might deter a person from carrying out the good work he is engaged in or from going higher in it,<sup>103</sup> that women are easily moved,<sup>104</sup> that shepherds are given much to musing while watching their sheep,<sup>105</sup> that husbandmen have leisure during the winter season to meditate,<sup>106</sup> that ignorant old men spend their old age in talking nonsense, telling of their travels, their business transactions, &c.,<sup>107</sup> that many people while fasting think of the dish with which they expect to break their fast,<sup>108</sup> that the deaf are usually feeble minded because their loss of hearing which is so important for intellectual growth brings about the atrophy of their brains,<sup>109</sup> and that dress has the power of inspiring reverence and fear.<sup>110</sup> Under the latter group we include first of all Abraham Maimonides' statement that the exclusive bestowal of the Torah upon Israel was a special act of the grace of God for which we cannot account since it is beyond our comprehension.<sup>111</sup> Such a

<sup>99</sup> *ibid.* 72b 7 ff.

<sup>100</sup> *ibid.* 23a 19 ff.

<sup>101</sup> *ibid.* 90a 11.

<sup>102</sup> *ibid.* 99a 8.

<sup>103</sup> *ms.* 1276 p. 29a 15 ff.

<sup>104</sup> *ms.* 1275 p. 9b 1. Cf. *Guide* III chap. 48 end.

<sup>105</sup> *ms.* 1276 p. 69b 21 ff.

<sup>106</sup> *ibid.* 70a 4 ff.

<sup>107</sup> *ibid.* 69a 6 ff.

<sup>108</sup> *ibid.* 75b 12.

<sup>109</sup> *ibid.* 101b 9 ff.

<sup>110</sup> *ibid.* 85b 20.

<sup>111</sup> *ms.* 1275 p. 12a 4.

remark has also been made by Jehuda Halevi,<sup>112</sup> Bachyah ibn Pakuda<sup>113</sup> and Moses Maimonides.<sup>114</sup> Next there is the analogy of the child that believes that all its nourishment comes from its mother and as it gets older discovers that its mother receives her sustenance from the father, which Abraham uses as an illustration to show how finally everything reverts to God.<sup>115</sup> This figure has also been employed by Bachyah.<sup>116</sup> Then there is the case of the "rebellious son" which Abraham uses, like his father,<sup>117</sup> to expose the evil results of inordinate desire for worldly pleasure.<sup>118</sup> Abraham's remark, furthermore, that being merciful does not consist in sentimentally pitying and sparing the criminal who deserves punishment<sup>119</sup> recalls somewhat his father's assertion that the criminal must not be protected, for God's laws are just and justice comes before all things;<sup>120</sup> while his note that the priests, the descendents of Aaron, were devoted exclusively to God's service and were therefore not to be disturbed by any other occupation that might distract them from this service<sup>121</sup> finds its counterpart in a remark in Bachyah's Duties of the Hearts.<sup>122</sup>

### THE SUMMUM BONUM

Although we have already had occasion to touch upon Abraham Maimonides' theory of what is the end of all human striving in connection with our discussion of his relation to Sufism, yet it will not be altogether useless to resume the scattered threads and reconstruct his system in order to obtain a clearer idea of the whole. We have seen how in decrying the pleasures of this world, i. e. the pleasures of the flesh or of matter Abraham constantly harped on the necessity of perfecting the soul through study and contemplation

<sup>112</sup> *Kusari* I § 102.

<sup>114</sup> *Guide* III chapter 17.

<sup>116</sup> שער הבטחון : חובת הלבבות p. 253.

<sup>118</sup> ms. 1276 p. 66a 5 ff.

<sup>120</sup> *Guide* III chap. 39 end.

<sup>122</sup> שער הירושות : חובת הלבבות p. 145.

<sup>113</sup> שער עבודת האלהים : חובת הלבבות p. 172.

<sup>115</sup> ms. 1276 p. 56b 3 ff.

<sup>117</sup> *Guide* III chap. 33.

<sup>119</sup> ms. 1275 p. 9b 7 ff.

<sup>121</sup> ms. 1276 p. 81b 4 ff.

and the service of God.<sup>1</sup> Carnal pleasures are not the purpose of man's endeavor as man.<sup>2</sup> It is the good of the soul about which he should be concerned<sup>3</sup> and the ways Abraham prescribes for attaining this good<sup>4</sup> are, as Saadiah says the earthly life of man should be, a purifying process in which the souls of the righteous reach a higher perfection.<sup>5</sup> The idea that the end of creation is the perfection of the human soul by means of knowledge and good deeds is quite common in medieval ethics.<sup>6</sup> Abraham uses the term perfection, a Platonic concept which was very much in vogue in the Middle Ages,<sup>7</sup> quite frequently. He speaks of the contemplation of perfection,<sup>8</sup> of regarding the degrees of perfection above one's own,<sup>9</sup> of man's false notion that he has attained perfection<sup>10</sup> or that he is perfect,<sup>11</sup> of detracting from the perfection of one's soul,<sup>12</sup> &c. The good and pious long for true perfection.<sup>13</sup>

The end in view in perfecting the soul is to arrive at the *יצויל* which Abraham Maimonides uses synonymously with the highest kind of perfection attainable by man.<sup>14</sup> This *יצויל* is further defined as a clinging to God,<sup>15</sup> that is to say that the person's thoughts are entirely wrapt up in God and he is liberated from and forgets about everything else,<sup>16</sup> which effect is brought about by man's dedicating all his faculties to God, by his using his reason to acquire the knowledge that would aid him in comprehending God's existence and by sincerely loving God and being present before Him.<sup>17</sup> For these reasons renouncing this world is equivalent with union with

<sup>1</sup> ms. 1276 p. 107a 2 ff.

<sup>2</sup> *ibid.* p. 72a 9.

<sup>3</sup> *ibid.* 67b 18 ff., 89a 1 ff.

<sup>4</sup> *Viz. infra.*

<sup>5</sup> *אמונות היעות* p. 85. He follows Plato in *Timaeus*. Cf. Hor. 45.

<sup>6</sup> E. g. *Emunah ramah* p. 23.

<sup>7</sup> Cf. *Guide* III chap. 28 also Hartmann, *Alkuschairi* p. 168.

<sup>8</sup> ms. 1276 p. 70a 2.

<sup>9</sup> *ibid.* 14b 16.

<sup>10</sup> *ibid.* 15a 7, 24a 18.

<sup>11</sup> *ibid.* 76a 13.

<sup>12</sup> *ibid.* 17b 4.

<sup>13</sup> *ibid.* 60a 1 ff.

<sup>14</sup> ms. 1276 p. 25a 13.

<sup>15</sup> *ibid.* 117b 17. Cf. *חובת הלבבות: חובת הבטחון* p. 243. Cf. also ms. 1276 p. 114b 19.

<sup>16</sup> ms. 1276 p. 107a 12 ff. Cf. *ibid.* 114b 19 ff.

<sup>17</sup> *ibid.* 107a 2 ff.

God.<sup>18</sup> Again the *וַצִּוּל* is interpreted as denoting being near to God,<sup>19</sup> meeting God,<sup>20</sup> being seen by God,<sup>21</sup> seeing God,<sup>22</sup> knowing God,<sup>23</sup> i. e. comprehending God's greatness—an excellence enduring in this world as well as the world to come<sup>24</sup>—speaking to God in a prophetic vision,<sup>25</sup> attaining the “spirit of holiness,”<sup>26</sup> and praising God while one is under its influence.<sup>27</sup> The *וַצִּוּל* is also called *בֵּיר* i. e. “bliss,”<sup>28</sup> and one form of such complete spiritual delight is that which one acquires by lingering in the Temple.<sup>29</sup> Another synonym is *פְּחוּ*.<sup>30</sup> Higher than *וַצִּוּל*,<sup>31</sup> *וַצִּוּל*<sup>32</sup> or perfection<sup>33</sup> in this world is the perfection<sup>34</sup> or bliss of the next<sup>35</sup> towards which the perfection in this world is a prerequisite.<sup>36</sup> The bliss of the world to come is the aim of the perfection in this world<sup>37</sup> and mundane prosperity often conduces towards that bliss.<sup>38</sup> The nature of this bliss of the world to come is not explained in the Bible<sup>39</sup> and as for the *וַצִּוּל* in this world only Moses comprehended it.<sup>40</sup> The latter is marked by an emanation, an effluence, of divine light upon those who attain it,<sup>41</sup> i. e. upon their souls to be more specific,<sup>42</sup> informing them that they near unto God and that they enjoy His grace,<sup>43</sup> as a result of which *וַצִּוּל* miracles are performed for the *וַצִּוּל*.<sup>44</sup> Those who attain the *וַצִּוּל* are called by Abraham Maimonides *וַצִּוּלִים*,<sup>45</sup>

<sup>18</sup> *ibid.* 70b 16.

<sup>20</sup> *ms.* 1276 p. 109b 8, 110b 14.

<sup>22</sup> *ibid.* 25a 6, 110b 9.

<sup>23</sup> *ibid.* 106b 4 ff., 106b 9 ff., 109a 20 ff.

<sup>24</sup> *ibid.* 27a 13.

<sup>26</sup> *ibid.* 117a 21 ff.

<sup>28</sup> Cf. *ibid.* 80a 15, and 84a 21 with 94b 1.

<sup>29</sup> *ibid.* 114a 10.

<sup>30</sup> *ms.* 1276 p. 86a 15. Cf. also *ibid.* 94b 3.

<sup>31</sup> *ibid.* 94b 3.

<sup>33</sup> *ibid.* 69a 17, 85b 2.

<sup>35</sup> *ibid.* 85a 16.

<sup>37</sup> *ibid.* 85b 2.

<sup>39</sup> *ibid.* 85a 15.

<sup>41</sup> *ibid.* 114a 2, 114b 12.

<sup>43</sup> *ibid.* 51a 2 ff.

<sup>45</sup> *ms.* 1275 p. 4b 15, *ms.* 1276 p. 105a 16, 110b 5, 114a 12.

<sup>19</sup> *ms.* 1275 p. 5b 11.

<sup>21</sup> *ibid.* 113a 9.

<sup>25</sup> *ibid.* 109b 5, 109b 15, 110a 12.

<sup>27</sup> *ibid.* 112b 16 ff.

<sup>32</sup> *ibid.*

<sup>34</sup> *ibid.* 26a 4.

<sup>36</sup> *ibid.* 69a 17.

<sup>38</sup> *ibid.* 84a 21, 85a 16.

<sup>40</sup> *ibid.* 109a 9.

<sup>42</sup> *ibid.* 96a 14.

<sup>44</sup> *ibid.* 115a 11.

סאלכון<sup>46</sup> or קאצרון נחמה<sup>47</sup>. To attain the וציל is expressed by the verb וצל “to arrive.”<sup>48</sup> The וציל are moreover described as the best servants of God.<sup>49</sup>

Now וציל by itself is not an absolute but only a relative term in the usage of Abraham Maimonides.<sup>50</sup> It does not necessarily denote the attainment of the highest type of perfection. The achievement of lower degrees of perfection, of any kind of excellence in fact, is also called וציל by him.<sup>51</sup> The highest pinnacle to which a human being can rise is the וציל or the perfection of the prophets.<sup>52</sup> The prophets, as Abraham’s father Moses Maimonides has pointed out previously in his Guide,<sup>53</sup> obtain their perfection or attainment, i. e. their divine knowledge, through the mediation of the angels.<sup>54</sup> An instance of such genuine perfection was that of Israel in the wilderness when the Shekhinah dwelt in their midst.<sup>55</sup> Another example is the perfection with which Jacob was blessed by virtue of which he was protected from harm &c. and enjoyed true preeminence over his brother Esau<sup>56</sup> whom Isaac had also thought worthy of such excellence.<sup>57</sup> Approaching very closely this utmost perfection was that which had been achieved by Rabbi Akibah<sup>58</sup> and Rabbi Simon ben Jochai<sup>59</sup> and his son. When the prophetic וציל has been reached the soul is roused to ecstasy and the body and its members too are made subservient to the love and praise of God.<sup>60</sup> Prophecy is indeed according to Abraham Maimonides, as we have remarked above,<sup>61</sup> the highest perfection of the soul.<sup>62</sup> The prophets are those in whom intellectual perfection and perfect compliance with

<sup>46</sup> ms. 1276 p. 88a 5, 114b 12.

<sup>47</sup> *ibid.* 88a 5.

<sup>48</sup> *ibid.* 78a 1, 108a 15.

<sup>49</sup> *ibid.* 105a 16.

<sup>50</sup> Cf. *ibid.* 116b 2 ff.

<sup>51</sup> Cf. ms. 1276 p. 115a 14, 115b 1 ff.

<sup>52</sup> *ibid.* 24b 1 ff., 78a 1, 112a 10, 115a 14 ff.

<sup>53</sup> *Guide* II chaps. 34, 42; III chap. 45.

<sup>54</sup> ms. 1276 p. 26a 3.

<sup>55</sup> *ibid.* 84b 16.

<sup>56</sup> *ibid.* 84b 4 ff.

<sup>57</sup> *ibid.* 84a 1 ff.

<sup>58</sup> *ibid.* 86b 13 ff.

<sup>59</sup> *ibid.* 115a 14 ff.

<sup>60</sup> *ibid.* 112a 10 ff.

<sup>61</sup> p. 87.

<sup>62</sup> ms. 1276 p. 82a 19.



the Law are combined.<sup>63</sup> Only those men who are free from all faults, who approach such perfection and therefore enjoy God's grace are deserving of the assurances and revelations deigned by God to the prophets.<sup>64</sup> The perfection of the prophets ranks high above mere intellectual perfection.<sup>65</sup> Highest perfection in this world is also said one time by Abraham to consist in obeying the Torah.<sup>66</sup> The goal of human striving is furthermore described as perfection with regard to the Law and human perfection.<sup>67</sup> Another kind of perfection is that of the "good inclination."<sup>68</sup>

It stands to reason after what has been said that it is of the utmost importance for man to strengthen his soul's connection with its perfections,<sup>69</sup> to engage in them,<sup>70</sup> and to bring it about that they be more delectable to him than the pleasures of the body.<sup>71</sup> In order to unfold and develop the soul's spiritual perfection both theoretical study and practical training are necessary.<sup>72</sup> The former consists in the acquisition of science<sup>73</sup> and in contemplation.<sup>74</sup> But what notably leads to the attainment of perfection, of spiritual bliss<sup>75</sup> are the high ways,<sup>76</sup> the ways of the heart<sup>77</sup> or the road<sup>78</sup> as it is called, that Abraham prescribes. The degree of perfection one achieves depends upon the distance one has covered in this journey<sup>79</sup> and the journey must not be undertaken without a

<sup>63</sup> ms. 1276 p. 45b 16.

<sup>64</sup> *ibid.* 62b 13 ff.

<sup>65</sup> *ibid.* 25a 1 ff.

<sup>66</sup> *ibid.* 85b 2.

<sup>67</sup> *ibid.* 96b 17, 97b 18, 98a 4, 98b 9, 100b 12 ff., 106a 18.

<sup>68</sup> *ibid.* 97b 13.

<sup>69</sup> *ibid.* 89b 2 ff.

<sup>70</sup> *ibid.* 89b 18.

<sup>71</sup> *ibid.* 90a 3.

<sup>72</sup> *ibid.* 88b 3, 88b 13. Cf. *Brothers of Purity* IV ed. Bombay p. 313 where practically the same theory is stated.

<sup>73</sup> ms. 1276 p. 96b 17 ff., 106a 16 ff., 106b 4, 112b 3.

<sup>74</sup> Cf. *supra*.

<sup>75</sup> ms. 1276 p. 86a 15.

<sup>76</sup> ms. 1275 p. 6b 14, ms. 1276 p. 15b 13.

<sup>77</sup> ms. 1276 p. 112b 1.

<sup>78</sup> ms. 1276 p. 117b 9.

<sup>79</sup> *ibid.* 116b 2 ff.

mentor.<sup>80</sup> The last of the high ways, the one that borders on the *יצול* which marks its end, is that of inner solitude to attain which is the purpose of the practice of external solitude.<sup>81</sup> This last of the high ways is described as the last rung on the ladder to perfection or rather perfection itself<sup>82</sup> for when it has been completely traversed the *יצול* has been reached.<sup>83</sup> In such solitude the prophets attained their peculiar excellence.<sup>84</sup> Others of the high ways that are expressly mentioned by Abraham Maimonides as conducive to the high end of perfection are the subservience of the faculties of the soul,<sup>85</sup> abstinence<sup>86</sup> and humility.<sup>87</sup>

We can't help noting in this discussion certain similarities, which are of course inevitable, between Abraham Maimonides' conception of the summum bonum and that of his Jewish predecessors. The view that man gains permanent bliss through deeds and through knowledge, a well known Aristotelian doctrine,<sup>88</sup> we find expressed by philosophers like Ibn Zadik.<sup>89</sup> The conception of different virtues as grades leading up to the highest end is also entertained by Bachyah.<sup>90</sup> As regards the nature of this highest end also Abraham's view is practically identical with Bachyah's except that Bachyah lays more stress on the idea of the love of God<sup>91</sup> than Abraham Maimonides.<sup>92</sup> It is clear however that the same thing is alluded to by both, for Bachyah understands loving God to mean turning towards and clinging to His lights,<sup>93</sup> which is the highest

<sup>80</sup> *ibid.* 92b 4 ff., 117a 7 ff.

<sup>81</sup> *ibid.* 116a 17 ff.

<sup>82</sup> *ibid.* 107a 17.

<sup>83</sup> *ibid.* 107b 20, 109a 15 ff., 112b 1 ff.

<sup>84</sup> *ibid.* 107a 15, 112a 10.

<sup>85</sup> *ibid.* 97b 18, 98a 4, 98b 9, 100b 12.

<sup>86</sup> *ibid.* 79a 18 ff.

<sup>87</sup> *ibid.* 14a 12, 33b 2.

<sup>88</sup> *Viz.* his *Nichomachean Ethics* X 7, 7.

<sup>89</sup> *Microcosm* p. 66.

<sup>90</sup> חובת הלבבות : חובת אהבת ה' : שער אהבת ה' : 151.

<sup>91</sup> The name of the chapter is שער השבון הנפש p. 88.

<sup>92</sup> It occurs only once in the *בטאיה*, ms. 1276 p. 107a 1 ff.

<sup>93</sup> חובת הלבבות : חובת אהבת ה' : שער אהבת ה' : 152.

reward destined in the world to come.<sup>94</sup> Let it be noted finally that Abraham's whole ethical system differs distinctly in tone from that of his father, for, although it is quite impregnated with intellectualism and there is much of that esteem for learning and knowledge which characterized his father who regarded knowledge as the highest aim of man and as the greatest perfection,<sup>95</sup> and although the *יגיל* is defined by Abraham as knowing God,<sup>96</sup> yet there is a great deal of the mystic in his philosophy which distinguishes it clearly from the absolutely sober rational ethics of his father.

So much for Abraham Maimonides' philosophical system, which, though fully the product of his age, is not entirely devoid of interest. His ethics, though not new, is yet completely and logically worked out. His psychological remarks are often quite ingenious. In the line of metaphysics of course not much that is new could be expected since the aim of the work is ethics.

#### THE PHYSICAL SCIENCES

What were Abraham Maimonides' views in the matter of physical science? Our only source of information are the few incidental remarks relating to natural science that occur in the course of the work. Abraham adopts the astronomical theory of Aristotle<sup>1</sup> according to which the universe has the shape of a sphere the center of which is occupied by the earth, which always remains stationary, and around this earth, rather around its center,<sup>2</sup> the universe rotates.<sup>3</sup> The universe includes more than one sphere<sup>4</sup> or heaven,<sup>5</sup> however, and since, when he speaks of rotation, Abraham mentions only that of "the sphere"<sup>6</sup> and since he refers to "its

<sup>94</sup> *ibid.* שער הכשתון p. 243.

<sup>95</sup> שמונה טריקים V, *Guide* III chaps. 28, 54.

<sup>96</sup> Cf. *supra*.

<sup>1</sup> *Viz.* Husik p. XXXIII. Cf. also Munk's translation of the *Guide* part I p. 357 note i.

<sup>2</sup> Cf. Munk's translation of the *Guide* part I p. 357 note i.

<sup>3</sup> ms. 1275 p. 4a 16, ms. 1276 p. 107b 8.

<sup>4</sup> ms. 1275 p. 4a 16.

<sup>5</sup> ms. 1276 p. 96b 20, 105b 15.

<sup>6</sup> *ibid.* p. 107b 8.

stars,"<sup>7</sup> it is clear that he follows entirely the generally accepted views of Aristotle<sup>8</sup> and the Almajest<sup>9</sup> that the external or highest heavenly sphere, whose periphery forms the outermost limit<sup>10</sup> of the universe, contains the fixed stars,<sup>11</sup> and that this sphere moves with it all the other spheres<sup>12</sup> which like itself are hollow and concentric with it.

As we have noted once before Abraham Maimonides considers the heavenly spheres—they were universally so regarded in antiquity<sup>13</sup>—as intelligent beings<sup>14</sup> not nearly as perfect as the angels<sup>15</sup> but more so than men.<sup>16</sup> Like the prophets they attain their excellence through the angels.<sup>17</sup> Aside from this however the heavens are, like the earth, physical creatures<sup>18</sup> except that their matter is of a finer type than that of man.<sup>19</sup> It is a clear transparent substance.<sup>20</sup> The spheres themselves are constant in their state, i. e. they are changeless, and they are everlasting.<sup>21</sup> The world of the heavenly spheres is called the upper, heavenly, spiritual world<sup>22</sup> in contradistinction to the lower world<sup>23</sup> constituted by the earth<sup>24</sup>

<sup>7</sup> *ibid.*

<sup>8</sup> *Viz. Aristotle, de Caelo* II chap. 8 ff. Cf. Husik p. XXXIV.

<sup>9</sup> *Almajest* I chaps. 6 and 7.

<sup>10</sup> ms. 1275 p. 4a 16. Cf. *Guide* II chap. 19.

<sup>11</sup> Cf. *Guide* I chap. 72, II chaps. 19, 30, III chap. 45.

<sup>12</sup> Cf. *Guide* I chap. 72 beginning. Cf. also *Brothers of Purity* IV p. 281. This follows Aristotle, *Physics* IV chap. 5, *de Caelo* IV chap. 5.

<sup>13</sup> Cf. Aristotle, *de Caelo* IV chap. 3, *Physics* IV chap. 5. Cf. also *Guide* I chap. 72, and Munk's translation part I p. 359 note i.

<sup>14</sup> ms. 1276 p. 29b 8.

<sup>15</sup> *ibid.* 26a 8.

<sup>16</sup> *ibid.* 26a 8, 26b 1.

<sup>17</sup> *ibid.* 25b 21.

<sup>18</sup> *ibid.* 105b 15.

<sup>19</sup> *ibid.* 26b 1. Cf. Aristotle, *de Caelo* I chap. 3 who says theirs is a fifth substance. Cf. also Husik p. XXXIV for his view. This theory is followed by Moses Maimonides (*Guide* I chaps. 58, 72; III chap. 9) but rejected by others like Bachyah (חובת הלבבות: שער היחוד: חובת הלבבות p. 55).

<sup>20</sup> ms. 1276 p. 26b 8. Cf. Aristotle's view in Husik p. XXXIV.

<sup>21</sup> *ibid.*

<sup>22</sup> ms. 1276 p. 27b 2, 67b 9, 88a 21.

<sup>23</sup> *ibid.* 88a 21.

<sup>24</sup> *ibid.* 27b 2.

which goes by the name of the world of generation and decay,<sup>25</sup> the nether abode.<sup>26</sup> The latter and all that it contains when compared with the upper world truly appears to be the smallest of God's creatures.<sup>27</sup> In all these points Abraham Maimonides concurs with Aristotle.<sup>28</sup>

In biochemistry and meteorology also Abraham seems to be a thoroughgoing Aristotelian. He accepts the fourfold division of the elements into earth, water, air and fire<sup>29</sup> which was widely recognized in the Middle Ages,<sup>30</sup> for he tells us that plants are a product of earth, water, air<sup>31</sup> and the admixture of the heat furnished by the rays of the sun.<sup>32</sup> Rain, he says further in the manner of Aristotle,<sup>33</sup> is brought about by the rising from the depths of the earth of thick vapors which become mingled with the elements in the clouds. Then the movement of these elements and the blowing of the winds cause the vapors to fall down to earth again in the form of rain.<sup>34</sup>

Quite a number of illustrations and proofs for his assertions are drawn by Abraham from dietetics, medicine and physiology. He appears to have been a very learned physician. Among the ailments to which he refers are those resulting from gluttony. Eating very rich food, he says, has the effect of producing maladies that render things having a pleasant taste distasteful.<sup>35</sup> Thus, for example,

<sup>25</sup> *ibid.* 88b 1. Cf. Husik p. XXXIV quoting Aristotle's view.

<sup>26</sup> ms. 1276 p. 88b 1.

<sup>27</sup> *ibid.* 27b 2.

<sup>28</sup> Cf. the notes on this page.

<sup>29</sup> Cf. Husik p. XXXIII. This division was originated by Empedocles. Cf. Windelband p. 33.

<sup>30</sup> *Brothers of Purity* II p. 247, שער היחוד: החיבור, p. 55. *Guide* I chaps. 36, 40.

<sup>31</sup> In his *De Generatione et Corruptione* chap. 8 Aristotle mentions only earth and moisture but not air.

<sup>32</sup> ms. 1276 p. 43a 9 ff. In his *De Plantis* book II chap. I Aristotle does mention earth, water and fire as ingredients but not air.

<sup>33</sup> Specifically speaking according to Aristotle the vapors are made to ascend by the heat of the sun, reaching the upper regions they form into clouds and as they come in contact with the cold air they fall down again as rain. *Viz. de Partibus Animalium* book II chap. 7, *Meteorology* I 9, *De Somno et Vigilia* chap. 3.

<sup>34</sup> ms. 1276 p. 43a 18 ff.

<sup>35</sup> *ibid.* 23a 8 ff.

sweets have the tendency of producing a great deal of yellow gall in the body.<sup>36</sup> This gall when it is present in excess brings about an aversion in the person for what is sweet by rendering its taste bitter.<sup>37</sup> Overeating again causes indigestion, loss of appetite and an aversion for food in general besides leading to many other serious maladies.<sup>38</sup> In like manner excessive indulgence in sexual pleasure causes that pleasure to be rescinded.<sup>39</sup> Abraham's father had also issued a warning against this evil.<sup>40</sup> The fact is, our author says further, that the human constitution is very susceptible to any sort of change or derangement of balance.<sup>41</sup> It is affected adversely by a change of air, by the person's staying awake too late, by his eating too much or bad food.<sup>42</sup> On the other hand physical comforts, diversion and fine music make the body healthy, fertile and opulent.<sup>43</sup> Other derangements physical as well as mental which Abraham Maimonides mentions in the course of his work are, first of all, the hectic fever into which a sensitive, dry-brained, insomniac person of heated temperament is thrown when the bite of a flea or a bed bug disturbs his sleep after a hard day's work in the hot season of the year.<sup>44</sup> Secondly he tells us that an overfilled stomach causes soporific vapors to rise to the brain that put the eye and the heart to sleep,<sup>45</sup> thirdly that celibacy often

<sup>36</sup> According to the ancient physicians there were 4 principal humors in the body: blood, lymph, yellow gall (bile) and black gall. These are present as a mixture in the body and one or the other of these humors may predominate. The nature of the mixture constitutes the temperament which may be sanguine, phlegmatic, bilious or melancholy. Cf. Galen, *Definitiones Medicae* LXV—LXX ed. Kühn and XIX p. 363 ff. Cf. also *Brothers of Purity* II p. 248. This is extracted from Munk, Translation of the *Guide*, part I p. 366 note 4.

<sup>37</sup> ms. 1276 p. 23a 10. Maladies were merely derangements of the humors from their state of equilibrium according to medieval physicians. Cf. *ibid.* 82a 18. Cf. also *كتاب معانی النفس* p. 47 and Nāsir-eddin (Carra de Vaux, *Gazali* p. 171).

<sup>38</sup> ms. 1276 p. 23a 11.

<sup>39</sup> *ibid.* 23a 14.

<sup>40</sup> *Guide* III chap. 12.

<sup>41</sup> ms. 1276 p. 23a 2 ff.

<sup>42</sup> *ibid.*

<sup>43</sup> *ibid.* 89a 11 ff.

<sup>44</sup> ms. 1276 p. 53a 6 ff.

<sup>45</sup> *ibid.* 66b 14 ff. Cf. Ibn Sina's קאנון ספר ג' חזון א' מאמר ב' סיק ד'.

drives those who are unused to such sexual abnegation to melancholy or insanity.<sup>46</sup>

The following are the medicinal cures recorded in this part of the **כפאיה** Chicory, a concoction of unpleasant taste, is given to the feverish.<sup>47</sup> Aloe and other bitter medicines are similarly used for healing purposes.<sup>48</sup> Honey and sweets are harmful for persons afflicted with fever.<sup>49</sup> Theriac is an antitoxin against snake-bite.<sup>50</sup> The extract of flowers with its cooling properties is used to counteract catarrhal inflammations of the brain.<sup>51</sup> Colics require special treatment by physicians.<sup>52</sup>

Pathology in the Middle Ages was based on the theory of the existence of four bodily humors (blood, lymph, bile and black gall) and their mixture in various proportions.<sup>53</sup> A disturbance of the equilibrium of this mixture due to the excessive quantity of any one of these humors<sup>54</sup> or the corruption of the blood were regarded as the causes of diseases.<sup>55</sup> These principles were accepted by Abraham Maimonides as well as by all physicians of his day.<sup>56</sup> Certain diseases arising from the former cause, according to our author, have already been noted before.<sup>57</sup> With respect to the latter, that is to say with respect to the matter of bad blood, Abraham regards as its cause the eating of beans, sumachs, lentils, and the drinking of old wines, and when this is continued for a long time, he says, the health of the person becomes impaired and sickness

<sup>46</sup> ms. 1276 p. 92b 11 ff.

<sup>47</sup> *ibid.* 98a 9. Cf. *Ibn Sina's* קאנון ספר ג' אותן טו' מאמר א' פרק ה'.

<sup>48</sup> ms. 1276 p. 98a 10. According to Wolf (*viz.* his edition of שמונה פרקים p. 23 note 1) aloe is a purgative.

<sup>49</sup> ms. 1276 p. 98a 12, *ibid.* 49a 10. For a description of its composition and its use cf. Littré, *Dictionnaire de Médecine*, Paris 1893, 17th ed.

<sup>50</sup> ms. 1276 p. 49a 19. Cf. Littré under *bézoard*.

<sup>51</sup> ms. 1276 p. 97b 21 ff. This inflammation was called *coryza*. Cf. Littré and קאנון ספר ג' אותן ה' מאמר א' פרק ו', קאנון ספר ג' אותן א' מאמר ב' פרק יא.

<sup>52</sup> ms. 1276 p. 49a 20.

<sup>53</sup> *Viz.* *supra* p. 104 note 36.

<sup>54</sup> *ibid.* note 37.

<sup>55</sup> Cf. ms. 1276 p. 39b 1 ff.

<sup>56</sup> *ibid.* and *ibid.* 39b 4 ff. and 82a 18 ff.

<sup>57</sup> *Viz.* *supra* pp. 103, 104.

ensues. Wheat-bread, mutton and young wines on the other hand produce good blood in the normal person and in the long run good health.<sup>58</sup> When a lot of bad blood is accumulated in the blood vessels the remedy is blood-letting.<sup>59</sup> Bad mixtures are to be counteracted by relieving medicines.<sup>60</sup> High fevers are reduced by means of cooling foods and cooling medicaments, paralysis or stiffness due to severe cold by the opposite<sup>61</sup> method.

About human physiology Abraham knows that as soon as a child is born it is already subject to pain. It weeps at the least hurt that is done to its body and is quieted and delights in the refreshment the body receives.<sup>62</sup> He mentions the four well known stages of nutrition, to which medieval philosophers often referred, namely food taking, food holding, its digestion and the ejection of its refuse.<sup>63</sup> Of these the second and the third are entirely involuntary and natural processes just as well as the birth of the offspring in the uterus and the formation of its limbs are. Eating and sexual intercourse are completely voluntary acts, while swallowing, defecation and urination are partly natural and partly voluntary since the muscles of the body aid by their motion the natural processes of swallowing and ejection.<sup>64</sup>

Abraham Maimonides' theory of government is one that must have been quite current in his epoch. He believes that the success of a government depends on the respect it can command,<sup>65</sup> on the fear with which it is able to inspire the people.<sup>66</sup> He who occupies an official position must maintain his dignity at all costs and not do any menial labor in public just as it is ordained in the Talmud.<sup>67</sup> It is the business of those that govern to hold the people to obedience of the laws and to punish those who transgress it.<sup>68</sup>

<sup>58</sup> ms. 1276 p. 39a 18 ff.

<sup>60</sup> *ibid.* 39b 3 ff.

<sup>62</sup> ms. 1276 p. 88b 6 ff.

<sup>64</sup> ms. 1276 p. 95a 12 ff. According to Ibn Daud (*Emunah ramah* p. 30) muscular motion, i. e. motion from place to place, is also voluntary while breathing is considered by him as a naturally necessary and involuntary process.

<sup>65</sup> ms. 1276 p. 31b 21.

<sup>67</sup> *ibid.* 32a 2 ff.

<sup>59</sup> *ibid.* 39b 2 ff.

<sup>61</sup> *ibid.* 39b 4 ff.

<sup>63</sup> שיער הבחינה : חובת הלבבות p. 121.

<sup>66</sup> *ibid.* 31b 15 ff.

<sup>68</sup> *ibid.* 31b 3 ff.



## ABRAHAM MAIMONIDES' ATTITUDE TOWARD THE TORAH

Our analysis of Abraham Maimonides' ethical treatise cannot be complete without some consideration of his attitude toward and his views about the Torah and the rest of Scripture, for his work is full of citations from these sources adduced to support his theories and many biblical passages are interpreted in the light of his philosophy. The results we will get can of course be only fragmentary because the remarks that have a bearing on this subject are only incidental, not systematic, in the *שפתי*. Yet it will not be without value to note what we can gather from them.

The axle upon which the whole Torah turns is according to Abraham Maimonides the pursuit of righteousness,<sup>1</sup> and one of its basic beliefs, one of the chief dogmas on which it rests and without which disobedience is inevitable, is faith in God.<sup>2</sup> All Israelites, all those who profess the Law of Moses, he continues, are duty-bound to believe whatever is contained in that Law and also the messages brought from God by the prophets, which messages are found in their prophetic books.<sup>3</sup> They must all have faith in the coming of the redemption<sup>4</sup> which they have only too clearly and too often foretold<sup>5</sup> although it is uncertain whether the Messiah will arrive in our own lifetime, for our sins may delay him.<sup>6</sup> However it be though, the purpose of the reign of this last Messiah will be the rebuilding of the Temple and the reestablishment of its services.<sup>7</sup>

As far as the laws of the Torah are concerned we have learnt before that full compliance with them constitutes to the mind of Abraham the highest perfection of man in this world which wins for him the bliss of the world to come.<sup>8</sup> Jews are obligated to carry out all the commandments of the Torah positive or negative. They are very numerous and yet the fulfillment of one does not exempt

<sup>1</sup> ms. 1276 p. 33a 14.

<sup>3</sup> *ibid.* 63b 15 ff.

<sup>5</sup> *ibid.* 64a 1 ff.

<sup>7</sup> ms. 1276 p. 113a 18 ff.

<sup>2</sup> *ibid.* 33b 6, 42a 21, 37b 10.

<sup>4</sup> *ibid.* 63b 18.

<sup>6</sup> *ibid.* 64a 5.

<sup>8</sup> *ibid.* 85b 2 ff.

a person from the fulfillment of the others.<sup>9</sup> The omission of even one מצוה, nay failing to carry it out even one single day, although one has been perfect at all other times is considered as a blot in one's religious record.<sup>10</sup> The Torah must be obeyed at all costs. Feelings of compassion must not move a man to be lenient where the Torah prescribes severity, as for example with regard to the treatment of the criminal.<sup>11</sup> Our author is then before all things a thoroughgoing literalist. To comply with the letter of the law is all-important<sup>12</sup> to him. The regulations of the Torah must be respected by the rational faculty of the soul which is to be employed according to its requirements. The Torah comes first. It limits even the human intellect.<sup>13</sup>

Now the Torah is not made merely for the pious and the holy<sup>14</sup> but for the whole people.<sup>15</sup> Since, however, the average person is worldly and does not comprehend its spiritual benefits, therefore the reward for obedience of its laws had to be stated in terms of mundane prosperity.<sup>16</sup> The particular aspect of the Torah that must be fulfilled by all people<sup>17</sup> according to their requirement<sup>18</sup> is its exoteric sense, the commandments expressly stated in it and comprehensible to all men.<sup>19</sup> The performance of these laws is as much of an obligation as the payment of a debt,<sup>20</sup> and he who neglects them is subject to punishment by human courts.<sup>21</sup> Obvious precepts of this kind are those concerning the eating of unleavened bread and the avoidance of leaven on Passover, dwelling in booths and bearing the palm-branch on Succoth, refraining from work on the Sabbath and the Day of Atonement, and from labor on the holidays, putting on fringes and phylacteries, and refraining from

<sup>9</sup> *ibid.* 27b 15 ff.

<sup>10</sup> *ibid.* 28a 2 ff.

<sup>11</sup> *ms.* 1275 p. 9b 7 ff. Cf. *Guide* III chap. 39 end.

<sup>12</sup> *ms.* 1275 p. 5b 6 ff.

<sup>13</sup> *ms.* 1276 p. 106a 7 ff.

<sup>14</sup> *ms.* 1276 p. 79b 20.

<sup>15</sup> *ibid.* 80a 9.

<sup>16</sup> *ibid.* 80a 10 ff.

<sup>17</sup> *ms.* 1275 p. 3a 9 ff.

<sup>18</sup> *ibid.* 2a 6, 3a 14 ff.

<sup>19</sup> *ibid.* 3a 14 ff.

<sup>20</sup> *ibid.* 2b 3 ff.

<sup>21</sup> *ibid.* 3a 14 ff., 3b 5 ff.

forbidden food and forbidden sexual relations.<sup>22</sup> There is no gradation in the manner of fulfilling the practical commandments belonging to this class. They are either carried out or not.<sup>23</sup> The only exception to the rule is formed by the duties of the heart that are expressly prescribed by the Torah.<sup>24</sup>

The Torah has however besides its plain external meaning also an inner esoteric sense<sup>25</sup> comprising the secret intentions and ultimate aims<sup>26</sup> of the commandments and the lofty ends that can be inferred from the Torah and the lives of the prophets<sup>27</sup> and saints. The obligatoriness of these is not so evident to all Jews as that of the former. It is recognized only by a select few<sup>28</sup> wherefore no secular punishment is wreaked upon the transgressor.<sup>29</sup> This distinction drawn here by Abraham Maimonides between the literal and the implied meaning of religious laws and the incumbency of the first on all people and of the second on the elite is made by many medieval philosophers Jewish<sup>30</sup> and non-Jewish,<sup>31</sup> but of course the idea that the Torah has more than one sense is very old in Judaism.<sup>32</sup> The manner of the fulfillment of these inner intentions of the Torah, now, allows for many differences of degree.<sup>33</sup> Thus for example in the carrying out of the ultimate purpose of the Sabbath, which consists in thinking of the creation of the world which it is supposed to recall, the differences range all the way from reflecting about it in a very general way to absorption in thinking about the smallest details.<sup>34</sup> This is one main difference between

<sup>22</sup> *ibid.* 3a 1 ff.

<sup>23</sup> *ibid.* 3b 5 ff.

<sup>24</sup> *ibid.* 4a 1 ff.

<sup>25</sup> *ms.* 1275 p. 3b 2 ff.

<sup>26</sup> *ms.* 1276 p. 84b 10. Cf. also Eppenstein, *Jahresbericht* pp. 36 and 67.

<sup>27</sup> *ms.* 1275 p. 2b 13 ff.

<sup>28</sup> *ibid.* 3b 3 ff.

<sup>29</sup> *ibid.* 3b 5 ff.

<sup>30</sup> *Viz.* Moses Maimonides, *Introduction to the Guide.*

<sup>31</sup> *ابن رشد* quoted by Macdonald in his *Dev. of Musl. Theol.* p. 258.

<sup>32</sup> Cf. Bacher, *Exegetische Terminologie d. jüd. Traditionslitteratur* II under *דרש* and *ששט*.

<sup>33</sup> *ms.* 1275 p. 4a 5 ff.

<sup>34</sup> *ibid.* 4a 16 ff.

the exoteric and the esoteric sense of the commandments of the Torah. Another distinction is that acts which according to the former sense would appear to be religiously indifferent must be considered as forbidden in the light of the latter so long as they serve no necessary or useful purpose.<sup>35</sup> Even such mundane pleasures as are permitted should be indulged in only sparingly by the pious.<sup>36</sup>

These ultimate aims of the Torah<sup>37</sup> which God in His grace indicated by His laws<sup>38</sup> are subsumed in what Abraham calls the special road<sup>39</sup> or the high ways<sup>40</sup> (to perfection). It is possible that one commandment should conduce to several of these high ways just as well as one of these high ways may be the aim of several commandments.<sup>41</sup> It should therefore not be at all surprising to find different reasons assigned for the same commandment in different places.<sup>42</sup>

Before one undertakes to fulfill the inner sense of the Torah, Abraham cautions his reader, one must be sure to have carried out its external sense.<sup>43</sup> He is careful not to fall into the error of the allegorists of half a century later.<sup>44</sup>

It is in order now to see what it is more specifically, according to Abraham Maimonides, that the Torah or its individual laws aim at. In general, our author tells us, the Torah has in view the cultivation of mercy,<sup>45</sup> generosity,<sup>46</sup> gentleness,<sup>47</sup> contentedness<sup>48</sup> and abstinence.<sup>49</sup> Most of its commandments have it as their purpose to aid man in overcoming his animal nature.<sup>50</sup> The Torah desires also to restrict sexual indulgence<sup>51</sup> and to limit sexual intercourse to the necessary functions of propagating the race and satisfy-

<sup>35</sup> ms. 1276 p. 105a 2 ff.

<sup>37</sup> *ibid.* p. 7a 2.

<sup>39</sup> ms. 1275 p. 2b 13 ff.

<sup>41</sup> *ibid.* 5a 14 ff.

<sup>43</sup> ms. 1275 p. 5a 20 ff.

<sup>45</sup> ms. 1275 p. 9a 7 ff.

<sup>47</sup> ms. 1276 p. 8b 10 ff.

<sup>49</sup> *ibid.* 70a 17 ff.

<sup>51</sup> *ibid.* 99a 3 ff.

<sup>36</sup> ms. 1275 p. 3a 21 ff.

<sup>38</sup> ms. 1276 p. 22b 11.

<sup>40</sup> *ibid.* 5a 4 ff., 5a 11 ff., 7a 2.

<sup>42</sup> ms. 1276 p. 21a 16 ff.

<sup>44</sup> Cf. Graetz, IV p. 24.

<sup>46</sup> *ibid.* 11b 1 ff.

<sup>48</sup> *ibid.* 66a 1 ff.

<sup>50</sup> *ibid.* 90a 7 ff.

ing the demands of nature.<sup>52</sup> The elder Maimonides made a similar remark on the laws concerning the relations of the sexes.<sup>53</sup>

As for the individual laws of the Torah their final objects are, according to our author, the following—and we shall recognize in many of them the reasons alleged for the laws in question by Moses Maimonides in his Guide—:

<sup>54</sup> of the commandments to support the needy and return the poor man's pledge before sundown—to cultivate mercy and soften hardness of heart;

<sup>55</sup> of poor-laws such as those concerning פאה, פרט, עוללות, שכחה, the poor tithe, alms, loans, the gifts to the priests, the levitical tithe, charity toward Levites and strangers, and the bonus to be given to the Hebrew slave upon his release, and finally of the regulations of the Sabbatical and jubilee years—to produce mercy, generosity and abstinence;

<sup>56</sup> of the injunctions to establish cities of refuge and of <sup>57</sup> reproving one's friend when he has done wrong—to mitigate wrath, the former by giving the relative's temper a chance to cool, the latter by doing away with an otherwise long-cherished grudge;

<sup>58</sup> of the prohibition of vindictiveness and hatred—to eradicate anger;

<sup>59</sup> of the laws forbidding the cursing of judges, princes, the deaf, of those forbidding the cursing or striking of parents and unduly striking any Israelite—to obviate anger and to prevent gross injustice against the affected parties;

<sup>52</sup> *ibid.*

<sup>53</sup> Cf. *Guide* III chap. 33.

<sup>54</sup> ms. 1275 p. 9a 10 ff. Cf. *Guide* III chap. 39 where Moses Maimonides says that the purpose of the laws governing loans and servitude is among others to inspire sympathy for the unfortunate.

<sup>55</sup> ms. 1275 p. 12b 11 ff. Moses Maimonides in his *Guide* (*ibid.*) also mentions the laws governing loans, servitude, the gifts to the priests, the Sabbatical and jubilee years as having for their purpose the cultivation of sympathy for and liberality to all men.

<sup>56</sup> ms. 1276 p. 10b 15 ff.

<sup>57</sup> *ibid.* 10b 20 ff.

<sup>58</sup> *ibid.* 11a 3 ff.

<sup>59</sup> *ibid.* 11a 5 ff.

<sup>60</sup> of the exhortation to aid one's enemy's beast of burden when it is in straits—to make man gentle and forgiving;

<sup>61</sup> of the commandments to be kind to strangers and not to turn away the Egyptian proselyte—to bring about a humble disposition;

<sup>62</sup> of the prohibition of the perpetual sale of land in Palestine,<sup>63</sup> of the law of the first-fruits and the confession accompanying their presentation to the sanctuary—the same, the first serving to remind Israelites that the land belongs not to them but to God, that they are only strangers on it;

<sup>64</sup> of the confession of sin at the sacrifice of the sin-offering on the part of those who have transgressed the law—again the cultivation of humility;

<sup>65</sup> of the removal of the impure from the sacred enclosure,<sup>66</sup> particularly the seclusion of the leper outside of the camp of Israel and the ordinance that he wear torn garments, wrap himself up in his cloak as far as his mustache and that his arrival be announced by the cry of “unclean, unclean!”—to beget humility;

<sup>67</sup> of the admonition to Israel to remember its state of servitude in Egypt—to recall the duty incumbent upon Jews to carry out the whole of the Torah and to produce humility;

<sup>68</sup> of the precept to rise before the grayheaded and to honor the aged—to be courteous, respectful and humble;

<sup>69</sup> of the proscription of leaven and honey from the altar—to deprecate pride and conceit of which they are symbolic, the former because it swells up, the latter because it seethes;

<sup>70</sup> of the interdiction of the erecting of memorial pillars and of making show-stones—the same;

<sup>60</sup> *ibid.* 11a 16 ff.

<sup>61</sup> *ibid.* 21a 10 ff.

<sup>62</sup> *ibid.* 21b 4 ff.

<sup>63</sup> *ibid.* 21b 6 ff. Cf. *Guide* III chap. 39.

<sup>64</sup> *ibid.* 21b 5 ff.

<sup>65</sup> *ms.* 1276 p. 22a 6 ff.

<sup>66</sup> *ibid.* 22a 10 ff.

<sup>67</sup> *ibid.* 21a 21 ff.

<sup>68</sup> *ibid.* 22a 14 ff.

<sup>69</sup> *ibid.* 22a 15 ff.

<sup>70</sup> *ibid.* 22a 18 ff.

<sup>71</sup> of the order to Jewish kings to occupy themselves with the Torah—that Jewish rulers may be well enough acquainted with the Law to observe it correctly and that they do not fall into the customary royal sin of conceit;

<sup>72</sup> of the prohibition of sowing and reaping and of the command to leave the produce of the soil ownerless on the Sabbatical and the jubilee years—to strengthen faith in God;

<sup>73</sup> of the commandment to build a fence on one's roof in order to avoid bloodshed despite the assertion that God is the one who makes dead and alive, of the law to pay for the recovery of the injured despite the declaration that it is God that heals, of the injunction to appoint officers for the army and take other precautions in war such as besieging the resisting enemy city in spite of the expressions of trust in God by the blowing of trumpets and the reassurance of the army by the priest—to show that men must resort to the ordinary human expedients while trusting to God;

<sup>74</sup> of the prohibition of covetousness and lust and of the requirement that the judges of Israel be men free from the desire for gain—to teach moderation;

<sup>75</sup> of the summary punishment of the rebellious son—to stamp out thievery and to berate indulgence in worldly pleasures;

<sup>76</sup> of the prescription of luxurious garments for the high-priest when he appears in public—to make the multitude respect him;

<sup>77</sup> of the prohibition of certain kinds of food—to cause man to be frugal in that which is permitted to him and to limit himself to what is useful and necessary,<sup>78</sup> also to combat the animal nature's inclination for the pleasures of eating and drinking;

<sup>71</sup> *ibid.* 22b 1 ff.

<sup>72</sup> *ibid.* 33b 11 ff.

<sup>73</sup> *ms.* 1276 p. 48b 11 ff.

<sup>74</sup> *ibid.* 66a 1 ff.

<sup>75</sup> *ibid.* 66a 3 ff. Cf. *Guide* III chap. 33.

<sup>76</sup> *ms.* 1276 p. 85b 20 ff.

<sup>77</sup> *ms.* 1275 p. 3a 20 ff.

<sup>78</sup> *ms.* 1276 p. 90a 15 ff. Cf. *Guide* III chap. 35.

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<sup>79</sup> of the interdiction of certain sexual relations—to cause man to be restrained even in those relations which are permitted to him and to restrict himself to absolute needs,<sup>80</sup> also to overcome the animal nature's tendency to abandon itself to the pleasures of sex;<sup>81</sup>

<sup>82</sup> of the prohibition of stealing, violence, fraudulent business, desire and covetousness—to conquer the human soul's propensity to acquire the resources of sensual pleasure;

<sup>83</sup> of the laws concerning the gifts to priests, Levites and the poor, the treatment of Jewish male and female slaves, the purchase of inherited estates and houses of walled cities, vows and pledges to the sanctuary—to combat nature's ingrained longing for the riches of this world and its appetite for what can be acquired therewith;

<sup>84</sup> of the Sabbath—to recall the creation of the world,<sup>85</sup> also to serve as an intellectual and legal bond between God and Israel;

<sup>86</sup> of the Sabbath and the holidays—to hold in check men's usual exertions not to speak of the extraordinary efforts made by them on behalf of things worldly;

<sup>87</sup> of fasting on the Day of Atonement—to afflict the animal soul,<sup>88</sup> also to show that it is pleasing in God's eyes that men keep away from mundane pleasure;

<sup>89</sup> of the wearing of the fringes—to recall the commandments of God and thus be drawn out of negligence, and to rise to true inner holiness;

<sup>90</sup> of the prohibition of vindictiveness and hatred and carrying rancor in one's heart—to vanquish the impulsive powers of the soul.

<sup>79</sup> ms. 1275 p. 3b 1 ff.

<sup>80</sup> ms. 1275 p. 3b 1 ff.

<sup>81</sup> ms. 1276 p. 90a 17 ff. Cf. *Guide* III chaps. 35, 49.

<sup>82</sup> ms. 1276 p. 90a 19 ff.

<sup>83</sup> *ibid.* 90b 1 ff.

<sup>84</sup> ms. 1275 p. 3a 15 ff., 4a 11 ff. Cf. *Guide* III chap. 43.

<sup>85</sup> ms. 1275 p. 4b 5 ff.

<sup>86</sup> ms. 1276 p. 90b 7 ff. Cf. *Guide* III chap. 43.

<sup>87</sup> ms. 1276 p. 90b 9 ff.

<sup>88</sup> *ibid.* 74a 19 ff. Cf. *Guide* III chap. 43.

<sup>89</sup> ms. 1275 p. 3a 17 ff.

<sup>90</sup> ms. 1276 p. 90b 13 ff.



Interesting for the history of religious criticism is Abraham Maimonides' theory that the idolatrous pagans in reality also believe in God and that the images are supposed to be only mediators between God and man.<sup>91</sup> Their ways are perverse and wrong, to be sure, yet ultimately their reverence goes back to God.<sup>92</sup> Abraham Maimonides was however not alone in this opinion. Similar views were expressed by Alhazzali<sup>93</sup> and Ibn Gabirol.<sup>94</sup>

### ABRAHAM MAIMONIDES' EXEGESIS

We come now to an important aspect of the *כפאיה* which we have neglected hitherto, its exegesis. Although the book is not at all a commentary, yet the number of verses cited in support of the assertions made and the comments upon them are so numerous that they cannot be overlooked, especially since the exegetical method employed therein is so characteristic of Abraham Maimonides' exegesis in general,<sup>1</sup> to which he devoted a special work.

Abraham Maimonides appears in the *כפאיה* primarily as a *בשטן*.<sup>2</sup> His predilection for the plain and simple exegesis of the text of the Bible is not only evident from the straight-forward manner in which he usually interprets whole passages of Scripture and the way in which he uses verses of the Bible to corroborate his views without twisting the words out of their context or doing violence to the literal meaning; but it is expressly voiced by him over against certain *דרשות* which he asserts befit<sup>3</sup> the common rabble. He says quite openly that his interpretation in one case gives the literal sense while that of the rabbis does not<sup>4</sup> and he knows that the expression *ואברדם וקן* does not fully warrant the rabbinic tradition that Abraham taught in an academy except as a mere *אמכתא*.<sup>5</sup>

<sup>91</sup> *ibid.* 55a 10 ff.

<sup>92</sup> *ibid.* 55a 20 ff.

<sup>93</sup> *Viz.* his *مَشْكَاةُ الْاَنْوَارِ*.

<sup>94</sup> *אתה אלוה וכל היצורים* ed. Davidson p. 86 beginning *בחר מלכות*.

<sup>1</sup> Cf. Eppenstein, *Jahresbericht* p. 35 ff.

<sup>2</sup> *ibid.*

<sup>3</sup> ms. 1276 p. 85a 9.

<sup>4</sup> *ibid.* 10b 20 ff.

<sup>5</sup> ms. 1275 p. 13a 8.

This literalness which is strikingly modern is however not entirely thoroughgoing with Abraham Maimonides. He includes in the literal meaning for which he strives, his philosophical interpretations<sup>6</sup> which in the eyes of modern criticism do not do justice to the true meaning of the text and show a lack of historical sense. It is hardly likely, as our author would have it, that when Isaac asked Esau for choice food in order to bless him, that he thought of the complicated relation between body and soul which is described in our treatise, and that the patriarch sought a means of equalizing the temper of his body so that his soul of which the body is the substratum might be in a fit condition to invoke the blessing.<sup>7</sup> Yet Abraham Maimonides is no more guilty of such anachronisms than his father or the other great exegetes of his age, and, as it is, his philosophical exegesis is sober throughout and free from the flightiness<sup>8</sup> of the allegorists and the philosophical interpretations of later exegetes. In fact at times they are so ingenious and the expressions are so well chosen—take for example his support of the view that the love of this world is implanted in the human heart from the utterance of *Ecclesiastes* גַּם אֶת הַעוֹלָם נָתַן בְּלִבָּם<sup>9</sup>—that one is almost forced to regard them as correct.

Besides being a literalist so far as his understanding of the text is concerned, Abraham Maimonides is also a profound critic and his criticisms are sometimes way in advance of his age. His analyses of Scripture are generally keen and penetrating. He observes the minutest details and the finest differences.<sup>10</sup> In the account of the blessing of Isaac he notes that Jacob had brought his father wine which the latter had not at all requested<sup>11</sup> and that Rebecca repeating Isaac's request for food did not quote him exactly.<sup>12</sup> He proves the extreme humility of Moses from the superfluous particles

<sup>6</sup> Cf. Eppenstein, *Jahresbericht* p. 35.

<sup>7</sup> ms. 1276 p. 24b 17, 83a 10.

<sup>8</sup> Cf. Eppenstein, *Jahresbericht* p. 67.

<sup>9</sup> *ibid.* 72a 5.

<sup>10</sup> Eppenstein, *Jahresbericht* p. 36.

<sup>11</sup> *ibid.* 83b 15.

<sup>12</sup> *ibid.* 83a 20 ff.

used to describe it in the Pentateuch.<sup>13</sup> He usually penetrates deeply into the sense of the text and can explain that prohibitions like “thou shalt not be vindictive” nor “maintain thy hatred” have been put together in one statement because they are internally related since a suppressed desire for vengeance turns into hate.<sup>14</sup> He finds logical reasons for the order of the clauses in the blessing of Isaac.<sup>15</sup> He seems to have a predilection for explaining juxtapositions<sup>16</sup> (i. e. סמוכין). He points out that Abraham’s justification of his invitation to the angels with the words “forasmuch as you have passed by, &c.,” shows that it was his custom to practice hospitality<sup>17</sup> and that the patriarch’s personal attendance on his guests proves him a perfect gentleman.<sup>18</sup> Outside of his observation of such minutiae Abraham Maimonides also pays considerable attention to the general context.<sup>19</sup> He will study a whole psalm and in it explain not only each little detail in its place but he will also show what connection there is between the verses and what is the reason for their sequence.<sup>20</sup> He knows that certain psalms deal throughout with one well defined subject. The object of psalm 78, for example, is to inculcate faith in God.<sup>21</sup> Withal we cannot help admiring the ingenuity and the cogency with which Abraham Maimonides establishes the resemblance between contemporary Sufi saints and Israel’s prophets<sup>22</sup> and with which he notes how especially Elijah,<sup>23</sup> Elisha<sup>24</sup> and the psalmists<sup>25</sup> led ascetic lives and practiced abstinence and solitude. There is little doubt left but that he has hit at the correct interpretation for the prophets mentioned were no doubt mystics and ascetes.

Now Abraham Maimonides’ criticism is not only intensive but extensive as well. He has a wide knowledge and a comprehensive view of the Bible which makes it possible for him to bring all the biblical material to light that confirms his assertions—as when he

<sup>13</sup> ms. 1276 p. 16a 1 ff.

<sup>15</sup> *ibid.* 85b 4 ff.

<sup>17</sup> ms. 1276 p. 5b 4 ff.

<sup>19</sup> *ibid.* 74a 15 ff.

<sup>21</sup> *ibid.* 37b 1 ff.

<sup>23</sup> ms. 1276 p. 70a 8 ff.

<sup>25</sup> *ibid.* 111b 9 ff.

<sup>14</sup> *ibid.* 7a 8 ff.

<sup>16</sup> ms. 1275 p. 8a 6 ff.

<sup>18</sup> *ibid.* 5b 13 ff.

<sup>20</sup> *ibid.* 111b 10 ff.

<sup>22</sup> *Viz. supra* p. 49.

<sup>24</sup> *ibid.* 70a 9 ff.

cites passages from Scripture that bear out the statement that everything reverts to God<sup>26</sup>—and also to quote any number of examples from the lives of prophets and saints.<sup>27</sup> He knows just what verse best applies to a certain case.<sup>28</sup> By the comparison of verses from various sources but bearing on one subject he arrives at the true meaning of the passage.<sup>29</sup> Thus he proves from the corresponding verse in *Deuteronomy*<sup>30</sup> that the expression in *Exodus* of “and now leave me that my anger be enkindled against them and I consume them”<sup>31</sup> is not to be taken literally but that just as it is reproduced in *Deuteronomy* it means merely: “I shall destroy them.”<sup>32</sup> Our author may have recognized that certain psalms are nothing else than commentaries on the Pentateuch and the other historical books of the Bible. At all events he quotes from the psalms several times in order to throw light on certain obscure passages in these historical books of the Bible.<sup>33</sup>

In his wide sweep Abraham Maimonides does not overlook apparent contradictions that occur in the Bible such as that between the statement “all of them hope for thee,”<sup>34</sup> which implies that everybody trusts in God and the psalmist’s utterance “happy the man who trusts in Thee,”<sup>35</sup> which indicates that faith in God is not so universal,<sup>36</sup> or between the assertion in the Pentateuch on the one hand that Israel smote Sichon by the edge of the sword<sup>37</sup> and the contrary asseveration of the Korahite psalmists that the Israelites who invaded Palestine did not conquer the land with the sword.<sup>38</sup> He tries to explain them<sup>39</sup> as well as he does the objections to his own theories.<sup>40</sup> In this broad study of the Bible Abraham notices not only the fine points and subtle differences but also the omissions. He reads between the lines. It is in this way

<sup>26</sup> ms. 1276 p. 33b 16 ff.

<sup>28</sup> E. g. ms. 1276 p. 104a 19.

<sup>30</sup> *Deuteronomy* 9, 14.

<sup>32</sup> ms. 1276 p. 13b 17 ff.

<sup>33</sup> *ibid.* 17b 3, 17b 13, 18a 14 ff., 37a 15 ff., 49a 2 ff.

<sup>34</sup> *Psalms* 104, 27.

<sup>35</sup> *Psalms* 84, 13.

<sup>37</sup> *Numbers* 21, 24.

<sup>39</sup> ms. 1276 p. 49a 2 ff.

<sup>27</sup> ms. 1275 p. 10a 4 ff.

<sup>29</sup> *ibid.* 42a 13 ff.

<sup>31</sup> *Exodus* 32, 10.

<sup>36</sup> ms. 1276 p. 53b 15 ff.

<sup>38</sup> *Psalms* 44, 4.

<sup>40</sup> *ibid.* 70b 1 ff., 74a 15 ff.

that he infers from the sequence of events that Elijah and Elisha never married.<sup>41</sup>

The Targumim are often employed by Abraham Maimonides for exegetical purposes.<sup>42</sup> He also quotes the midrashic comments of the rabbis which he sometimes tries to justify and corroborate further.<sup>43</sup> That he usually places himself on the side of the rabbis is of course to be expected. He follows their tendency to exonerate the faults of the patriarchs and the saints of Israel. He endeavors, for example, to minimize the guilt of Nadab and Abihu<sup>44</sup> and tries to justify Isaac's sudden craving for the physical pleasure of eating.<sup>45</sup> Yet he does not slavishly accept everything in their דרשות. At times in fact he deliberately deviates from their path, as we have remarked previously, when he either flatly contradicts them<sup>46</sup> or says that both his view and that of the rabbis are admissible<sup>47</sup> for a verse may be interpreted in many ways.<sup>48</sup> He feels himself fully justified in contradicting Onkelos' translation of the Pentateuch for even the rabbis contradict him in many places in their comments.<sup>49</sup> Sometimes our author speaks in a tone of great freedom and independence about his own interpretations maintaining that they offer the only correct explanation.<sup>50</sup>

The well-known rabbinic rule of exegesis that a verse may be interpreted in several ways is not only quoted by Abraham Maimonides to justify his deviations but is also carried out by him in his own exegesis. In some of his longer excursus he gives several different explanations of the same verse<sup>51</sup> or even chapter<sup>52</sup> and

<sup>41</sup> *ibid.* 77b 17 ff., 91b 8 ff.

<sup>42</sup> *ibid.* 11a 16, also 8b 20 ff., 9a 2 ff., 25a 5 ff., 34b 19 ff., 41b 9 ff., 66a 7, 109b 9.

<sup>43</sup> *ibid.* 108b 4 ff. Cf. Eppenstein, *Jahresbericht* p. 35.

<sup>44</sup> *ibid.* 16b 8 ff.

<sup>45</sup> *ibid.* 83b 15 ff.

<sup>46</sup> *ibid.* 17a 4 ff., 85a 9 ff. Cf. Eppenstein, *Jahresbericht* pp. 8, 39, 40.

<sup>47</sup> ms. 1276 p. 12a 19 ff., 109a 11 ff.

<sup>48</sup> *ibid.* 109a 13, 114b 21.

<sup>49</sup> *ibid.* 109a 13 ff.

<sup>50</sup> E. g. *ibid.* 17a 4 ff. Cf. Eppenstein, *Jahresbericht* pp. 7, 37.

<sup>51</sup> *ibid.* 60a 1 ff., 114b 12 ff.

<sup>52</sup> *ibid.* 111b 10 ff., 113a 2 ff.

general and specific meanings of certain expressions.<sup>53</sup> Again the very same verses are used over and over in order to serve as proof for the allusion of the Bible to the various high ways to perfection.<sup>54</sup>

How does Abraham Maimonides interpret the supernatural phenomena recorded in Scripture? As might be expected his exegesis of such passages is colored by his philosophical theories. He is a thoroughgoing rationalist. Although he firmly believes in miracles<sup>55</sup> and in the omnipotence of God, yet he holds like his father that angels can be seen only in visions,<sup>56</sup> and he interprets all intercourse with them as having occurred in such<sup>57</sup> visions. He consciously avoids every semblance of anthropomorphism and explains away every personal affection predicted of God.<sup>58</sup> When God is said to be gentle Abraham interprets that to mean that the quality of gentleness is ascribed to Him.<sup>59</sup> It is God's wisdom,<sup>60</sup> mercy<sup>61</sup> or will<sup>62</sup> that decree not He Himself that wishes. The expression "God reckoned" he renders as "something being accounted before God."<sup>63</sup> It is God's grace that aids human beings<sup>64</sup> and His lights that shine upon them and reassure them when God is said to be with them.<sup>65</sup> If Scripture did not expect the anthropomorphic references to God to be taken literally why then did it use such expressions? Because, answers Abraham, as the rabbis have

<sup>53</sup> *ibid.* 9b 21 ff., 99a 8 ff.

<sup>54</sup> E. g. *Genesis* 28, 20b is quoted in the following places: ms. 1276 p. 47b 14, 53b 5, 58b 7, 60b 7, 69b 19, 91a 8.

<sup>55</sup> Cf. *supra* p. 62.

<sup>56</sup> *ibid.* p. 64.

<sup>57</sup> ms. 1275 p. 13a 20 ff., ms. 1276 p. 5b 14 ff., 26b 14, 36a 2 ff.

<sup>58</sup> ms. 1276 p. 13b 7 ff.

<sup>59</sup> ms. 1276 p. 6b 11.

<sup>60</sup> *ibid.* 39b 11.

<sup>61</sup> *ibid.* 39b 16.

<sup>62</sup> *ibid.* 34b 2.

<sup>63</sup> *ibid.* 35a 7.

<sup>64</sup> *ibid.* 42b 21.

<sup>65</sup> *ibid.* 51a 2 ff.

already once stated it, the Bible speaks a human language<sup>66</sup> and he proves that this assumption is correct by comparing parallel passages in *Exodus* and *Deuteronomy*.<sup>67</sup>

As far as style is concerned Abraham Maimonides' exegetical remarks are usually clear, concise and to the point. As a rule he does not waste words, though sometimes he is repetitive, as we have remarked at the beginning of our essay.<sup>68</sup> Occasionally his exegesis becomes so much drawn out that he has to resume lest the reader lose the point at issue.<sup>69</sup> Such cases are rare however. The length of his exegetical excursus beginning on page 111 b line 10 of manuscript 1276 is due to the fact that there he interprets an entire psalm.

Philological speculations occur only seldom in the *בפאיה*. All told they consist of the definitions of the three Arabic words *כרם* (generosity),<sup>70</sup> *הלם* (gentleness)<sup>71</sup> and *קנאעה* (sufficiency, contentedness),<sup>72</sup> of the Hebrew terms *צדיק*<sup>73</sup> and *חסיד*,<sup>74</sup> of the discussion of the different senses in which the Hebrew verb *בטח* (to have faith) is used in different places in Scripture the one term being employed to cover all the various meanings because the different types of faith are interrelated,<sup>75</sup> the illumination of the Targumic interpretation of *זולל וסובא* by means of another biblical passage where these words occur,<sup>76</sup> and the suggestion that the candidates for prophecy were called *בני הנביאים* because the prophets were their directors.<sup>77</sup>

<sup>66</sup> *ibid.* 13b 1. Cf. *שער היחוד: חז"ל* p. 82. For the rabbinic sources cf. Bacher, *Exeg. Terminologie* I p. 98 note i.

<sup>67</sup> ms. 1276 p. 13b 1 ff. Cf. *supra* p. 118.

<sup>68</sup> *supra* p. 35.

<sup>69</sup> ms. 1276 p. 17a 5 ff., 85a 14.

<sup>70</sup> ms. 1275 p. 11a 18, 11b 5. Cf. Eppenstein, *Jahresbericht* pp. 41 ff. and 71.

<sup>71</sup> ms. 1276 p. 6b 11.

<sup>72</sup> *ibid.* 65a 18.

<sup>73</sup> ms. 1275 p. 2b 2 ff.

<sup>74</sup> *ibid.* 2b 17.

<sup>75</sup> ms. 1276 p. 61a 10 ff., 62b 4 ff., 63b 2 ff.

<sup>76</sup> *ibid.* 66a 6 ff. The biblical passages are *Deuteronomy* 21, 20 and *Proverbs* 23, 20.

<sup>77</sup> ms. 1276 p. 117a 13 ff.

We might have said more about Abraham Maimonides' exegesis but we feel that a full discussion would require separate treatment. We have therefore contented ourselves with mentioning the high-points of his method and hope this will serve as an inducement to others to study it more thoroughly.

#### RETROSPECT

In closing let us throw a glance of retrospect at the ground covered and the points that have been noted in our analysis of Abraham Maimonides' *כפאיה אלעאברין*. We have found that it is not a very original work. Neither its metaphysics nor its ethics offer us anything essentially new, nor is there in his scientific theories anything deviating too much from the path of his contemporaries. Yet our study of this book cannot be said to have been entirely in vain. To say the least it has acquainted us with the personality and the work of a figure in Jewish history which has been almost entirely forgotten. We have added to the knowledge of the methods of an exegete whose exegesis is but little known to the modern scholarly world. We have also shown by one more example how intimate was the relationship that existed between the religious and ethical theories of the Moslems and the Jews. Although the contents of the *כפאיה* follow in general the beaten track yet the arrangement of the material is new and there are many details that are both interesting and novel, so that even if it is not a very original piece of work we cannot help acknowledging it as thoughtful in view of the many fine observations made in it of human nature and the logical and clear statement of the subject matter. For the student of the history of science, philosophy and general culture too the *כפאיה* is of some interest inasmuch as it corroborates theories maintained previously and gives fresh information on several points that have hitherto been obscure. We are now ready to turn to the text itself and study the *כפאיה* at first hand.



## SUPPLEMENT

Upon the advice of Professor Alexander Marx of the Jewish Theological Seminary of America we are adding here two important biographical notices about Abraham Maimonides that are contained in books not easily accessible to the average reader but throw considerable light upon the character of our author and his works. The first, a brief reference to him by his contemporary and fellow-physician the Arabian biographer Ibn Abi Useibia<sup>1</sup> in the second part of his "Sources of information regarding the medical orders,"<sup>2</sup> gives us a description of his person and tells about his activities and attainments as physician. It states specifically: "(As for) Abraham son of the *raïis*<sup>3</sup> Moses, i. e. Abu'l Muna Abraham son of the *raïis* Moses son of Maimun, his nativity was Fostât, Egypt. Now he was a celebrated physician, learned in the art of medicine (and) excellent in its practice. And he was (employed) in the service of the King Alkamil Mohammed ibn Abi Bekr ibn Ayyub and also came frequently from the palace to the hospital which is in Cairo to treat the sick in it. And I met him in the year 631 or (6)32<sup>4</sup> in Cairo while I was healing in the hospital there and I found him (to be) a tall old gentleman lean in body, good as company, witty in speech (and) distinguished in medicine. And Abraham son of the *raïis* Moses died in the year...<sup>5</sup> and thirty and six hundred."<sup>6</sup>

<sup>1</sup> About him see C. Brockelmann, *Geschichte der arabischen Litteratur* p. 165.

<sup>2</sup> p. 118 ed. Müller.

<sup>3</sup> i. e. the Nagid.

<sup>4</sup> of the Hijrah i. e. 1234 or 1235 C.E.

<sup>5</sup> The unit digit is deleted.

<sup>6</sup> of the Hijrah.

(عيون الانباء فى طبقات الاطباء)

... (ابراهيم بن الرئيس موسى) هو أبو المنى ابراهيم بن الرئيس موسى بن ميمون منشؤه بفسطاط مصر وكان طبيبا مشهورا عالما بصناعة الطب جيدا فى اعمالها وكان فى خدمة الملك الكامل محمد بن ابي بكر بن أيوب ويتروّد ايضا الى البيمارستان الذى بالقاهرة من القصر ويعالج المرضى فيه واجتمعت به فى سنة احدى وثلاثين أو اثنين وثلاثين وستمائة بالقاهرة وكنت حينئذ أظف فى البيمارستان بها فوجدته شيخا طويلا نحيف الجسم حسن العشرة لطيف الكلام متميزا فى الطب ودوفى ابراهيم بن الرئيس موسى فى سنة ... وثلاثين وستمائة

The second notice, the fragment of a letter by Abraham Maimonides himself to one of his friends, informs us about some of his literary activities. It has already once been published in the *Israelitische Letterbode*, but since that periodical is very rare we reproduce the text here.

“Text of a writ written by Abraham, son of our master Moses, the great master, son of our master Maimun... And the compositions which I began after the decease of my father and teacher, the memory of the righteous be blessed, (namely) a detailed commentary on the Talmud and a book explaining the principles of the Chibbur<sup>7</sup> I have not yet had leisure to complete [them]. But (as for) one composition (which) I have composed in the tongue of Kedar and Ishmael<sup>8</sup> and built on the foundations of fear and love (of God) and called ‘that which suffices for the servants of the Lord’ the Lord has helped me to complete its composition, and I have revised and copied most of it and part of it has been broadcasted to distant countries. And (as for) the commentary on the Torah<sup>9</sup> of which thou hast heard, it is true that I have begun it, and were I free from the service of the king and other tasks, I would have completed it in a year or two. However I can only write on it in short hours on days far apart for I have not yet finished revising the first composition of which I have said (that) most of it is complete and finished and (that) the smaller part of it that is left will soon be finished with the help of heaven. And

<sup>7</sup> i. e. the *Yad Hachazakah* of Moses Maimonides.

<sup>8</sup> i. e. Arabic.

<sup>9</sup> i. e. the *Pentateuch*.

on this account I have explained in the commentary on the Torah which I have composed only close to half the book of Genesis, but I am occupied with it (now) and when I have completed the revision of (my) composition of which the greater part is (already) complete, I shall endeavor with all my might to complete the commentary on the Torah and also a commentary on the Prophets and the Hagiographa after it, if they will aid me from heaven. But 'the work is long' and the day and the workers are as Rabbi Tryphon put it,<sup>10</sup> and 'there are many thoughts in a man's heart but the counsel of the Lord that shall stand.'<sup>11</sup> And if the commentary on the (separate) portions (of the Torah) had been copied and revised I would have sent it; but it still requires reviewing, and revising as regards its contents, and copying as far as its writing down is concerned, which cannot take place until I have completed the commentary on one of the five books of the Torah. And perhaps that will not be long with the help of the Terrible and Fearful One,<sup>12</sup> so that I may send it to thee if some accident or mishap do not prevent me, for I know not what a day may bear or an hour or a moment, and if thy dear letters will reach me anew every morning also my letters will reach thee. 'Now peace unto thee and peace unto thy house and peace unto all that belongs to thee'<sup>13</sup> and may thy peace be increased and become greater and continue and not cease and may the will (of God) be thus. (year) 1543<sup>14</sup> May salvation be near."

נסח כתב שנכתב אצל אברהם בירי משה הרב הגדול בירי מימון

... והחבורים אשר התחלתי בהם אחר פטירת אבא מורי וצ"ל דקרוק פירוש התלמוד וספר הביאור לעקרי החבור עדיין לא מצאתי פנאי להשלים. אבל חבור אחד בלשון קדר ושמעאל חברתי ועל יסודי היראה והאהבה בניתיו. ומספיק לעובדי השם קראתיו. עורני ו"י והשלמתי חבורו ודקדקתי והעתקתי רובו ונעתק לארצות רחוקות מקצתו ופירוש התורה ששמעת שמועתו אמת כי התחלתי בו ואלו היית פנוי מעבודת המלך ועסקים אחרים היית

<sup>10</sup> *Aboth* II 15.

<sup>11</sup> *Proverbs* 19, 21.

<sup>12</sup> i. e. God.

<sup>13</sup> *I Samuel* 25, 6.

<sup>14</sup> i. e. Seleucid era, corresponding to 1231 C.E.

משלימו בשנה אחת או שנים אבל לא אוכל לכתוב בו אלא בשעות קטנות בין ימים רחוקים שעדיין לא השלמתי דקדוק החבור הראשון שאמרתי רובו שלם ונמנר ומיעוטו הנשאר בקרוב בעזרת שמים יגמר ומפני זה לא פירשתי מפירוש התורה שחברתי אלא קרוב מחצני ספר בראשית אבל אני עוסק וכשאשלים דקדוק החבור ששלם רובו אשתדל בכל כחי להשלים פירוש התורה וגם פ' הנביאים והכתובים אחריו אם יסייעוני מן השמים והמלאכה מרובה והיום והפועלים כדברי ר' טרפון. ורבות מחשבות בלב איש ועצת יי' היא תקום. ואילו היה פירוש הפרשיות שפירשתי מועתק ומדוקדק הייתי משגר איתו אבל הוא עדיין צריך חזרה עליו ודקדוק לענייניו והעתקה לכתיבתו לא יהיה זה עד שאשלים פירוש ספר אחר מה' ספרי התורה ואולי לא יתאחר זה בעזרת איום ונורא ואשגר אותו אליך אם לא יעכב אותי מקרה ופגע כי לא אדע מה ילד יום ולא שעה ולא רגע ואם יהיו אנרותיך היקרים מניעים אלי חדשים לבקרים גם אנרותי היו מניעים אליך ואתה שלום וביתך שלום וכל אשר לך שלום ושלומך ירבה ויגדל ויוסף ואל יחדל וכן יהי רצון. א'ת'ק' מ'ג' ישע יקרב.

The letter shows us how crowded Abraham's day was with his medical duties and how little time he had to realize his numerous literary ambitions of which circumstance he also complains elsewhere.<sup>15</sup> His magnum opus which he lived to see completed was our כפאיה. At the same time that he was still revising that, however, he was engaged already in writing a commentary on the Pentateuch, fragments of which have been published<sup>16</sup> and discussed<sup>17</sup> at some length by S. Eppenstein. It was called כהאב אלהאיך "the gathering book" according to the chronicler Sambari,<sup>18</sup> and was to be followed by a commentary on the rest of the Bible. However, if the manuscript that is extant contains all that our author has been able to finish of it, then he reached no further than the book of Exodus.<sup>19</sup> Of his commentary on the Talmud of which he mentions specifically the one on the tractate Pesachim<sup>20</sup> and his explanation of the principles of his father's Chibbur no manuscript has come down to us.<sup>21</sup> Both these works were begun before the year 1231

<sup>15</sup> *Lyck* 1859, ed. Goldberg, responsum 47 p. 67.

<sup>16</sup> *Hoffmann-Festschrift*, Hebrew section, pp. 130—142.

<sup>17</sup> *Jahresbericht des Rabbinerseminars*, Berlin 1912/13 p. 33 ff.

<sup>18</sup> *ibid.* p. 33.

<sup>19</sup> *ibid.*

<sup>20</sup> *no.* 22 p. 37.

<sup>21</sup> *Abraham Maimuni, sein Leben und seine Schriften* (Eppenstein) p. 6.

when this letter was written and completed before 1236 the date of the *מלחמות ה'*.<sup>22</sup>

As it is not our purpose here to give an exhaustive biography and bibliography of Abraham Maimonides we refer the interested reader to the essays of C. Werner<sup>23</sup> and S. Eppenstein<sup>24</sup> and the bibliographical notes of M. Steinschneider<sup>25</sup> and S. Poznański.<sup>26</sup> There he will find besides a more elaborate characterization of his personality and his influence, his piety, his sense of justice and his efforts to purify the ritual, all the references to quotations from his writings that have been discovered so far. At this point we wish only to recall that in addition to his regular literary occupations, i. e. to his systematic works, Abraham in his capacity as head of Egyptian Jewry and director of the *ישיבה* also carried on an active correspondence. He was often called upon to decide on and answer legal, exegetical and theologico-philosophical questions directed to him.<sup>27</sup> This he did in a masterful fashion showing his complete grasp of the various and diversified subjects.<sup>28</sup> Some of the answers have been preserved and several have been published by S. H. Margulies<sup>29</sup> and H. Hirschfeld.<sup>30</sup> In particular, however, did Abraham rise to defend the views and the literary works of his father against the numerous attacks made on them after the latter's death. His responsa on these subjects are collected in three works. *מעשה נסים*<sup>31</sup> contains the answers to Daniel Hababli's strictures on the *ספר מצוות* of Moses Maimonides, *ברכת אברהם*<sup>32</sup> defends the *יד החזקה* or *משנה תורה* and *מלחמות ה'* the *Guide*.<sup>33</sup> All these were

<sup>22</sup> Viz. infra.

<sup>23</sup> *Leben und Wirken des Abraham ben Maimun*, Danzig 1879.

<sup>24</sup> *Abraham Maimuni, sein Leben und seine Schriften nebst Proben aus seinem Pentateuchcommentar*, in *Jahresbericht des Rabbinerseminars*, Berlin 1912/13.

<sup>25</sup> *Die arabische Litteratur der Juden* § 159 p. 221—224.

<sup>26</sup> *Zeitschrift für hebräische Bibliographie* 1916 p. 9.

<sup>27</sup> Mann II p. 297 ff.

<sup>28</sup> Cf. S. Poznański, *Z. f. h. B.* 1916 p. 9 ff.

<sup>29</sup> *Monatsschrift für Geschichte und Wissenschaft des Judentums* 44 p. 8 ff.

<sup>30</sup> *Berliner-Festschrift*.

<sup>31</sup> Paris 1867 ed. Goldberg.

<sup>32</sup> Lyck 1859 ed. Goldberg.

<sup>33</sup> *קובץ תשובות הרשב"ם* II ed. Lichtenberg, Leipzig 1859.

written before 1336 when the last mentioned was composed, and probably in the same order in which we have given them. They prove Abraham a pious son who revered the memory of his father, a man of gentleness who also possessed energy, polite and yet unafraid to stand up and fight for the truth, withal a master of the situations in which he was placed. These responsa have besides literary value also great historical interest.

In addition to the works that we have recorded Abraham composed also a treatise on שחיטה<sup>34</sup> part of which is extant in a hitherto still unpublished Bodleian manuscript and a book entitled תאג אלעארפין<sup>35</sup> “*the crown of those that know*,” evidently a book of mystical content.

<sup>34</sup> no. 2861 in Cowley's *Catalogue of Hebrew manuscripts in the Bodleian Library at Oxford* i. e. II of Neubauer's.

<sup>35</sup> Viz. Steinschneider § 159 and Poznański, *Z. f. h. B.* 1916 p. 10.

TEXT AND TRANSLATION

Ms. 1275  
p. 13<sup>b</sup>

אלנו אלתאסע מן כתאב כפאיה אלעאבדין תצניף מר ור  
אברהם בן מר הר ור משה בן ר מימון זצל  
והו אלתאני מן אראבע מן תנויה אלכתאב  
פיה מן פצול אלנו אראבע יז פצלא וחי  
5 אלפעל אליז פי אלאשארה ללסלוך אלשרעי אלמסתמר  
אלפעל אליב פי אלתנביה עלי מא יעם אלמסאלך ארפיעה  
אלפעל אליז פי אבלאין אלאעמאל  
אלפעל אליז פי ארחמה  
אלפעל אלמזן פי אלכרם  
10 אלפעל אליז פי אלחלם  
אלפעל אליז פי אלתואצע  
אלפעל אליז פי אלאתכאל  
אלפעל אליז פי אלקנאעה  
אלפעל אלכ פי אלוהד  
15 אלפעל אלכא פי אלמנאהדה  
אלפעל אלכב פי צבט אלקוי וחצרהא לכרמה גאיתהא אלשריפה  
אלפעל אלכנ פי אלכלוה

(\* 1 כפאיה | 3 אלתאני | 3 תנויה | 4 פצלא | 5 אלאשארה | 5 אלמסתמר | 6 יעם |  
6 ארפיעה | 7 אבלאין | 8 ארחמה | 12 אלאתכאל | 13 אלקנאעה | 15 אלמנאהרה |  
16 אלצבט | 16 לכרמה | 16 אלשריפה | 17 אלכלוה |  
(\* נוסח כתב יד אקספורד



The ninth part of the book “Sufficient unto the servants (of God”), a composition of our lord and master Abraham son of our lord the master and our master Moses son of our master Maimum, the memory of the righteous be blessed, it being the second (part) of the fourth (section) of the division of the book in which there are (contained) of the chapters of the fourth section thirteen chapters, to wit:

the eleventh chapter, referring to the permanent legal way (of life);

the twelfth chapter, noting what the elevated paths have in common;

the thirteenth chapter, on the sincerity of actions;

the fourteenth chapter, on mercy;

the fifteenth chapter, on generosity;

the sixteenth chapter, on gentleness;

the seventeenth chapter, on humility;

the eighteenth chapter, on faith;

the nineteenth chapter, on contentedness;

the twentieth chapter, on abstinence;

the twenty-first chapter, on the war (against the self);

the twenty-second chapter, on the government of the faculties and their control to serve their noble end;

the twenty-third chapter, on solitude.

בשם יי אל עולם יא פצל פי אלסלוך

אלשרעי אלמסתמר

אלסלוך אלשרעי אלמסתמר בעד כמאל אלשריעה וואלי גאבר  
 אלדהר ינקסם לסלוכין · סלוך עאם · וסלוך כאין · אמא אל  
 סלוך אלעאם פהו אלסלוך באעמאל אלמצוות אלטאהרה מן 5  
 פעל מצות עשה ותנב מצות לא תעשה · כל שכין  
 ושכין מן ישראל בחסב לאומה מנהא · לאן מצות מילה  
 וסוכה וזולב ואן כאנת לאומה לדכור ישראל פליסת לאומה  
 ללנסואן ומצות כהונה ואן כאנת לאומה ללכחנים פליסת  
 לאומה לבקיה ישראל ומצות מקדש וקדשיו ניר מתאתיה 10  
 אלאמתתאל פי אלגלות וכדלך פי אללאוין לאן קו תע לא תשא  
 פני דל ולא תהדר פני גדול ניר מתעלקה באלנמחור בל  
 לזומהא ללחכאם פחקיקה הדא אלסלוך באעמאל אלמצות  
 אן יכון אלמתשרע פהמא למא אמר אללה תע פי כתאבה  
 בעמלה · ומא נהי ען עמלה מעתברא לדלך אלומר או 15  
 אלנהי פי אצאפתה לחאלה מתעמרא פעל מא יתעין עליה  
 עמלה ותנב מא יחרם עליה עמלה ומן דון עלמה במא  
 אמר בה לא יצה לה הדא אלסלוך וואלי דלך אשארוא בקולהם  
 אין בור ירא חטא פאדא כאן כדלך עאלמא במא ילזמה עאמלא  
 בה כאן סאלכא סלוכא מסתקימא פי אלטריק אלתי הדי אללה 20  
 תע לסלוכהא וסאלך הדא אלסלוך אלעאם באעמאל אלמצות

11 ויקרא יש' טו' | 19 אבות ב' ה'

2 אלמסתמר | 3 אלמסתמר | 3 אלשריעה | 4 עאם | 4 כאין | 5 אלעאם | 5 אלטאהרה |  
 6 ותנב | 6 שכין | 7 ושכין | 8 לאומה | 8 לדכור | 8 לאומה | 9 לאומה | 10 לאומה |  
 10 לבקיה | 10 מתאתיה | 11 אלאמתתאל | 11 וכדלך | 12 מתעלקה | 13 פחקיקה | 13 הדא |  
 14 אלמתשרע | 15 לדלך | 16 מתעמרא | 16 יתעין | 17 ותנב | 17 עמלה | 18 אמר |  
 18 יצה | 18 הדא | 18 דלך | 18 אשארו | 19 פאדא | 19 כדלך | 19 עאלם | 19 עאמל |  
 21 הדא | 21 אלעאם

In the name of the Lord, God of the world

A chapter on the permanent legal way<sup>1</sup> (of life)

XI

The permanent legal way (of life obtaining)<sup>2</sup> after the perfection of the Law<sup>3</sup> and unto (all) future time is to be divided into two ways, a common way and a special way. As for the common way it is the way (consisting) in the performance of the explicit commandments (of the Law)—i. e. the carrying out of what is commanded to be done and the avoidance of what is commanded not to be done—by every person in Israel according to his requirement thereof. For the commandments of circumcision, of the Succah and the Lulab, although they are obligatory upon the males of Israel, they are not obligatory upon the women; and the commandments (pertaining) to the priesthood although they are obligatory upon the priests, they are not obligatory upon the rest of Israel; and the commandments (pertaining) to the sanctuary and its sacred objects cannot be complied with in the diaspora. And so it is with the negative commandments, for His declaration, exalted be He, “Thou shalt not respect the person of the poor, nor favor the person of the great”<sup>4</sup> does not appertain to the public but its obligatoriness (rests) upon the judges. Now the essence of this way of the performance of the commandments (consists herein) that the professor of the Law understand what God, exalted be He, has commanded in His book to do, and what He has forbidden to do, considering that command or prohibition in its relation to his (particular) case, resolutely taking it upon himself to carry out what is specified for him to do and to avoid what is forbidden to him to do. And unless he knows what has been commanded he will not succeed in this way, and thereto did they<sup>5</sup> refer when they said: “An empty-headed person cannot be a fearer of sin.”<sup>6</sup> Now if he be thus informed of what is required of him (and) carries it out he would be following the right way on the road which God, exalted be He, directed (us) to follow. And he who follows this common way of the performance of the commandments

<sup>1</sup> i. e. conduct in consonance with the Torah.

<sup>2</sup> The words in parentheses are those of the editor.

<sup>3</sup> i. e. the Torah.

<sup>4</sup> *Leviticus* 19, 15.

<sup>5</sup> i. e. the rabbis.      <sup>6</sup> *Aboth* 2, 5.

p. 2b    הו אלדי יִסְמִי צדיק ותם וישר וסר מרע ופי אסתעמאל אלחכמֹ  
 זל כשר ואכִיץ אלאסאמי בדלך צדיק אלדי הו מִשְׁתַּקֵּן מן צדק  
 אלדי מענאה אלעדל ותופיהֹ אלחֵקֵן לאן אעמאל אלמצוות אללאומהֹ  
 חֵקֵן לה תע עלינא לאזם לנא כמא ילזם אלעבד אמתתאל אמר  
 5 מולאה כי לי בני ישראל עבדים וגו' וזכרת כי עבד היית [במצרים] ושמרת  
 ועשית את החקים האלה ואלמכלֹ בהדא אלסלוך הו אלדי יִסְמִי  
 רשע ופושע ורע ומרע ואסאמי אכֵר לא צִרורהֹ לאסתקצאהא  
 ושרהתא וכל אסם מנהא יוקע עלי אלשכִין בחסב מקדאר  
 דנבה ותעדִיה ואללאלה או כפרה ואכִיץ אלאסאמי בה רשע  
 לאנה טאלם בכונה גיר מופי חֵקֵן רבֵה עליה וגיר מופי נפסה אל  
 10 נאטקהֹ חֵקֵן כמאלהא וביאן הדא אלמסלך אלעאם הו אלדי  
 אסתקצינא אכתרה צִרורהֹ ואכֵדה פי אלתלתה אלנאזא  
 אלמתקדמהֹ ואמא אלסלוך אלכאִיץ פהו אלסלוך בנאיאת אל  
 מצוות ואסרארהא ומא יפֵהם מן מקאנד אלשריעהֹ וסִיר  
 15 אלאנביא ואלאוליא ונחוחם ואלסאלך בהדא אלנחו מו אלסלוך  
 אלכאִיץ הו אלדי יִסְמִי קדוש וחסיד ועניו ונחו דלך ואכִיץ אל  
 אסאמי בה חסיד לאנה מִשְׁתַּקֵּן מן חסד אלדי מענאה אלפצל  
 לכונה מתברעֹא כמא לם ילזם בה פי טאהר אלשריעהֹ  
 והדא אלסלוך אלכאִיץ קד ארשדנא אליה פי אלפצול אלמתקדמהֹ  
 20 ענד תנכיהנא עלי גאיאת אלמצוות ואסרארהא ובסנטא  
 לתעלילאת פהמנאהא מנהא ופי הדא אלנז נסתתם ביאנהא

5 ויקרא כה' נה' | 5 דברים טו' יב'

1 אלדי | 1 יסמי | 2 ואכִיץ | 2 בדלך | 2 אלדי | 2 משתק | 3 אלדי | 3 ותופיה | 3 אלחק |  
 3 אללאומה | 4 חק | 4 אמתתאל | 6 ואלמכל | 6 בהדא | 6 אלדי | 6 יסמי | 7 צרורה |  
 7 לאסתקצאהא | 8 אלשכִין | 9 דנבה | 9 ותעדִיה | 9 ואכִיץ | 10 חק | 10 רבה | 10 אלנאטקה |  
 11 חק | 11 הדא | 11 אלעאם | 11 אלדי | 12 אכתרה | 12 צִרוריה | 12 ואכֵדה | 12 אלתלתה |  
 13 אלמתקדמה | 13 אלכאִיץ | 14 יפֵהם | 14 אלשריעה | 14 וסִיר | 15 כדא | 16 אלכאִיץ |  
 16 אלדי | 16 יסמי | 16 דלך | 16 ואכִיץ | 17 משתק | 17 אלדי | 18 מתברעֹא | 18 אלשריעה |  
 19 והדא | 19 אלכאִיץ | 19 אלמתקדמה | 21 לתעלילאת | 21 הדא | 21 נסתתם

is the one who is called צדיק (just), and תם (integrite), and ישר p. 2b (upright), and סר מרע (he who turns away from evil), and in the usage of the sages, their memory be blessed, נשר (proper). But the best name for that is צדיק which is derived from צדק the meaning of which is "justice" and "the full payment of what is due," for the performance of the obligatory commandments is a claim that He, exalted be He, has upon us, (being as) obligatory upon us as is the slave's compliance with his master's command, "For unto Me are the children of Israel servants, &c.,"<sup>7</sup> "And thou shalt remember that thou wast a slave in Egypt; and thou shalt observe and do these statutes."<sup>8</sup> And he who is remiss in this way is the one who is called רשע (unjust), and פושע (faithless), and רע (evil), and מרע (evildoer), and other names which it is not necessary to treat in full and interpret. And each one of these names applies to the person according to the extent of his sin, his transgression, his remissness or his unbelief. But the best name for him is רשע because he does an injustice in not paying what is due to his master from him and in not paying his rational soul what is due to its perfection.<sup>9</sup> And (as for) the exposition of this common path that is it whereof we have already fully treated in the three preceding parts (of this book) what is most necessary and what is most important in it. And as for the special way it is the way (which takes account) of the purposes of the commandments and their secrets and of what can be understood of the intentions of the Law and the lives of the prophets and the saints and their ilk. And he who follows this direction of the special way is the one who is called קדוש (holy), and חסיד (benevolent), and עניי (humble) and the like. But the best name for him is חסיד because it is derived from חסד the meaning of which is "benevolence" for he goes beyond what is required of him according to the explicit sense of the Law. And (as for) this special way we have already shown the road to it in the preceding chapters when we called attention to the purposes of the commandments and their secrets and when we broadened out to motives that we understood thereof, and in this part we shall complete the explanation of them

<sup>7</sup> *Leviticus* 25, 55.

<sup>8</sup> *Deuteronomy* 16, 12.

<sup>9</sup> Cf. the chapter on the "soul" in the introduction.

p. 3a במבולג פהמנא ומא וצל אליה עלמנה פנתן נקול אן אַבל אל  
 מצה ואלממתנע מן אכל אלחמיץ פי חג המצות ואלנזאלם פי אל  
 סוכה וחאמל אללולב פי חג הסכות ואלממתנע מן עשית  
 כל מלאכה בשבת ויום הכפורים ומן אכילה ושתיה ביום  
 הכפורים ומן עשית מלאכת עבודה ביום טוב ולאבס אל  
 5 ציצית ואלתפלין ואלממתנע מן מאכלות אסורות וביאות  
 אסורות כמאחר אלשריעה בחית אנה לא יפרט פי מצות  
 עשה תלומה ולא ירתכב לא תעשה אנה סאלך אלסלוך אל  
 עאם אלמאחר וקולנא פי דלך אלעאם לאנה עאם לכואיץ  
 10 ישראל ונמהורהם לאנה כמה יחרם עלי יהושע בן נון עשית  
 מלאכה בשבת וילומה ישיבה בסוכה בחג כדלך יחרם עלי  
 כאפיה ישראל עשית מלאכה בשבת וילומהם ישיבה בסוכה  
 בחג אלמאצין מנהם ואלאיתין בעדהם אלי נאבר אלהר וקולנא  
 פי דלך אלמאחר לאנה אלדי יפהמה כל אחד ולדלך יקאם אל  
 15 חד עלי אלמכל בה תעדיא ונקול אן אלפהם לסר אלסבת ונאיתה  
 ומשתגל פיה בתדכאר כלק אלעאלם ואבדאעה ומגיל פכרה  
 פי מעשה בראשית ומנמטע אלי אלקרושה אלבאטנה ואן אל  
 פהם לסר אלציצית ומתדכר כלבאסה מצוות יוי לינתכה  
 מן גפלה וקע פיהא ומרתק לקרושה חקיקה באטנה כמא  
 20 קיל פיה והייתם קדשים לאלהיכם ואלפהם מן סר מאכלות  
 אסורות אלתקליל ולו מן אלחלאל ואלאקתצאר עלי אלנאפע

20 בתרבר טו' ט'

1 אכל | 7 אלשריעה | 7 בחית | 8 אלעאם | 9 דלך | 9 אלעאם | 9 עאם | 9 לכואיץ |  
 10 יחרם | 11 כדלך | 11 יחרם | 12 כאפה | 13 אלמאצין | 13 ואלאתון | 14 דלך |  
 14 אלדי | 14 ולדלך | 14 יקאם | 15 אלמכל | 15 תעדיא | 15 לסר | 16 בתדכאר | 16 כלק |  
 17 אלבאטנה | 18 לסר | 18 ומרתק | 19 ומרתקי | 19 חקיקה | 20 ופרמא | 20 סר |

according to the utmost of our understanding and what our knowledge has arrived at. And we say that he who eats unleavened bread and refrains from eating what is leavened on the Feast of Unleavened Breads, and he who sits in the Succah and carries the Lulab on the Feast of Booths, and he who refrains from doing any work on the Sabbath and on the Day of Atonement, and from eating and drinking on the Day of Atonement, and from doing servile work on the holiday, and he who puts on the fringes and the phylacteries, and he who refrains from forbidden foods and forbidden cohabitations according to the explicit sense of the Law so that he does not pass by a positive commandment which is obligatory upon him and he does not transgress over a negative commandment, (we say) that he follows the common explicit way. And we say that is "the common (way)" because it is common to the best of Israel and their masses, for just as doing work on the Sabbath is forbidden to Joshua the son of Nun and dwelling in the Succah on the festival is obligatory upon him, so is the doing of work on the Sabbath forbidden to the entirety of Israel and dwelling in the Succah on the festival obligatory upon them both those of them that have passed (already) and those that come after them until the (most distant) future. And we say that is the "explicit (way)" because it is something that everybody understands, and therefore punishment is inflicted upon him who is presumptuously remiss in it. And we say that he who understands the secret (meaning) of the Sabbath and its purpose and occupies himself on it with remembering the creation of the world and its origination and turns his mind to the genesis (of the world) and withdraws to inner sanctity, and that he who understands the secret (meaning) of the fringes and recalls on putting them on the commandments of the Lord so that they wrest him out of the state of neglectfulness into which he has fallen and he rises to true inner sanctity as it is said therein: "And ye, shall be holy unto your God,"<sup>10</sup> and he who understands from the secret of forbidden foods the diminution even of what is permitted and restriction to the useful—

<sup>10</sup> *Numbers* 15, 40.

p. 3b

ואלצורוי וכדלך מן סר ביאות אסורות ומתעמד אלעמל בחסב  
 מא פחמה אנה סאלך סלובאָ כאַצאָ באַטנאָ אמא קולנא  
 כאַצאָ פלאַן דלך מומא לא יצל אליה כל אחד מן אלמתשרעין  
 ואמא קולנא באַטנאָ פלאַנה ניר טאהר אללוזם ודלך לא  
 5 יוקע עלי אלמכל בה קצאין דניאי בידי אדם ובחסב  
 דלך יבין לך אן אלסלוך אלעאם לא תפאות פי אכתרה  
 לאנה ליס בין אן יוכל אלהראם או לא יוכל ובין אן יהלל  
 אדם שבת או לא יהלל ערין כל כל אחד מן ישר  
 פי אלסלוך אלטאהר אמא מתעמדה או מכל בה ואן יקע  
 10 פיה תפאות פהו פי עדר אלמסאלך או פי תכרר אלאכתלאל  
 פי אלמסלך אלואחד לאנה קד יבין מכל באלסלוך אלטאהר  
 אכלאלה כתיר באנה תארך עדה מצוות מן מצות עשה  
 ומרתכב עדה לאוין ומכל אכר אכלאלה יסיר לאן  
 אלמצוות אלתי הו מכל בהא קלילה אלעדד או אללאוין אלתי הו  
 15 מתעד עליהא יסירה וכדלך קד יבין אלמכלאן באלמסלך אל  
 ואחד בינהמא תפאות פי תכרר אלאכלאל לאנה ליס אכלאל  
 מן לם יעמל ציצית עלי טלית ולבסהא יומא קט או  
 מלאזם חלק אלפאה כאכלאל מן לבס טלית המחוייבת  
 בציצית דון ציצית מרה ואחרה פי עמרה או חלק אלפיאה  
 20 דפעה ואחרה פבהרא אלנחו יקע אלתפאות פי אלסלוך אל  
 עאם וקולי לך לא תפאות פי אכתרה לאן מצות יראה

- 1 וברלך | 1 ומתעמד | 2 כאצא | 3 כאצא | 3 דלך | 3 ממא | 3 אלמתשרעין | 4 ודלך |  
 5 אלמכל | 5 ברי | 6 דלך | 6 יבין | 6 אלעאם | 6 אכתרה | 7 יוכל | 7 יוכל | 9 מעתמדה |  
 9 מכל | 11 מכלא | 12 אכלאלה | 12 כתירא | 12 עדה | 13 עדה | 13 ומכלא |  
 13 אכרא | 13 אכלאלה | 13 יסירא | 14 מכל | 14 קלילה | 14 לאוין | 15 מתעדי |  
 15 יסירה | 15 וברלך | 15 אלמכלאן | 16 תפאוהא | 16 תכרר | 16 אלאכלאל |  
 16 אכלאל | 18 כאכלאל | 19 מרה | 19 ואחרה | 20 דפעה | 20 ואחרה | 20 פבהרא |  
 20 אלעאם | 21 אכתרה



and the necessary and similarly (he understands) from the secret p. 3b  
of forbidden cohabitations, and resolutely takes it upon himself  
to act according to what he understands, (we say) that he follows  
a special implicit way. The reason why we say it is (a) “special”  
(way) is because that is something which not every one of the  
professors of the Law arrives at, and the reason why we say (it is)  
“implicit” is because it is not explicitly obligatory, and therefore  
no secular punishment by human hands applies to him who is  
remiss in it. And according to that it will be clear to thee that  
(as for) the common way there is no differences (of gradation) in  
most of it, for there is no gradation between the being eaten or the  
not being eaten of what is forbidden and between a man’s profaning  
or his not profaning the Sabbath, but every one of Israel so far as  
the explicit way is concerned either resolutely takes it upon himself  
or is remiss in it. And if a difference (of gradation) applies to it,  
it is in the number of paths<sup>11</sup> or in the repetition of the default in  
the one path, for there may be a defaulter in the explicit way  
whose remissness is considerable in that he forsakes a number of  
commandments (of the class) of positive commandments and trans-  
gresses over a number of negative commandments, and another  
defaulter whose remissness is slight because the commandments in  
which he is remiss are small in number or (because) the prohibitions  
which he oversteps are few. And it may be that between two  
defaulters in the one path there be a difference (of gradation) with  
respect to the repetition of the default, for the default of him who  
did not make fringes on a garment that he wears by day only or  
who continually shaves the corner (of his hair) is not equal to the  
default of him who one time in his life put on a garment requiring  
fringes without fringes or who one time shaved off the corner (of  
his hair). So in this respect difference (of gradation) applies to the  
common way. And I say to thee that there is no difference of  
gradation in most of it because the commandment of fear (of God)—

<sup>11</sup> i. e. commandments.

p. 4a

ומצות אחבה ומצות עבודת הלב מצוות עאמֶה ופי אל  
 סלוך כהא תפאותא עטימיה כמה עלמת לאן אואילהא  
 משתרכה ונהאיאתהא גאיה אלסלוכין אלעאם ואלכאֶן  
 ואלמצוות אלעמליה לא תפאות פי אעמאלהא כמה בינא  
 5 ואמא אלסלוך אלכאֶן פאנה לה ערין כביר במרה כרחק  
 מזרח ממערב ותפאות דגנאת אלסאלכין פיה תפאותא  
 כתירא פי אלמסלך אלואחד ואלכרה אלואחדה מתאל דלך  
 אנא נפרין תלתה אשכאן מן חסידי ישראל מסבתין  
 פיה סבתא ואחדה ואחדהם קד אנצאף לסלוכה אלעאם  
 10 כאלאסבאת ואלאמתנאע מן חלול שבת סלוך כאֶן בפכרתה  
 פי גאיה אלסבת פפכר פי כלק אלעאלס פכרה נמליה באן  
 אלסמא ואלארין ומא בינהמא מכלוק פי סתה איאם ואנה  
 לס יכן תם קדים אֶל לא אבתדא לזורה אֶל אלכאלק אלמשדע  
 לנא באלסבת נֶל ועלא ואלתאני פאן סלוכה אלכאֶן באן  
 פכר פי דלך פכרה מפצלה ודלך באן אכטר בבאלה מא  
 15 אכטרה אלאֶל ואנצאף אלי דלך אנה אעתבר כְּלִיאַת אל  
 זנוד ומא ימכנה אעתבארה מן נֶזְאִיאַתה מן מרכו אל  
 ארין ואלי מְחִיט אלפלך אלעלי ואעתבר חכמתה תע פי  
 הדא אלזנוד ופצל פי כאטרה מא כלק פי אליום אלאֶל ופי אל  
 20 תאני ופי יום מן בקיה אלסתה אלאיאם חסב מא יפהם  
 מן פרשת בראשית ואלתאלת כאן סלוכה אלכאֶן באן

1 עאמה | 2 עטימה | 3 משתרכה | 3 גאיה | 3 אלעאם | 3 ואלכאֶן | 4 אלעמליה |  
 4 בינא | 5 אלכאֶן | 5 ערין | 5 במרה | 7 כתירא | 7 ואלכרה | 7 אלואחדה | 7 מתאל |  
 7 דלך | 8 אנא | 8 תלתה | 8 אשכאן | 9 סבת | 9 ואחדה | 9 אלעאם | 10 כאֶן | 11 גאיה |  
 11 כלק | 11 פכרה | 11 נמליה | 12 מכלוק | 12 סתה | 13 יכון | 13 תם | 13 איל |  
 13 אבתרי | 13 אלא | 13 אלכאלק | 13 אלמשדע | 14 נל | 14 ואלתאני | 14 אלכאֶן |  
 15 דלך | 15 פכרה | 15 מפצלה | 15 ודלך | 15 אכטר | 16 אכטרה | 16 אלאֶל |  
 16 דלך | 16 כְּלִיאַת | 17 נֶזְאִיאַתה | 19 הדא | 19 ופצל | 19 כאטרה | 19 כלק |  
 19 אלאֶל | 19 אלתאני | 20 בקיה | 20 אלסתה | 21 ואלתאלת | 21 אלכאֶן

and the commandment of love (of God) and the commandment of the service of the heart are common commandments and in pursuing them there are great differences (of degree) as thou knowest for their beginnings<sup>12</sup> are shared (in common)<sup>13</sup> and their ends are the uttermost point of the two ways, the common and the special. But as for the practical commandments there is no difference (of gradation) in their performance as we have explained. Now as regards the special way it has a very great range,<sup>14</sup> (as great) as the distance of East from West, and the degrees of those pursuing it vary greatly in the one path<sup>15</sup> and (even) in the one time.<sup>16</sup> For example if we were to assume three persons of the saints of Israel observing one Sabbath in it,<sup>17</sup> then for one of them there is added to his common way of resting and refraining from profaning the Sabbath a special way in that he thinks of the purpose of the Sabbath and so reflects in a general way about the creation of the world, namely that the heaven and the earth and what is between them was created in six days and that there was no eternal first (being) whose existence had no beginning except the Creator who gives us the law of the Sabbath, may He be magnified and exalted. And (as for) the second his special way (consists) in his reflecting thereof in a detailed manner, and that is that he recalls in his heart what the first one recalls and there is added to that that he considers the totalities of creation and what he is able to consider of its particulars from the center of the earth up to the circumference of the highest (celestial) sphere, and he considers His wisdom, exalted be He, in this creation and particularizes in his thought what was created on the first day and on the second day and on every one of the rest of the six days according to what can be understood from the portion of "the genesis." And (as for) the third his special way (consists) in that

<sup>12</sup> i. e. of these commandments.

<sup>13</sup> i. e. have to be observed by everybody.

<sup>14</sup> i. e. in the manner of performance.

<sup>15</sup> i. e. the one commandment or virtue.

<sup>16</sup> i. e. the single act or performance.

<sup>17</sup> i. e. the special way.

p. 4 b

פכר פי מא פכר פיה אלתאני ואסתגרק פי הרה אלפכרה אל  
 עלמיה אלי אן אנתקל ללקרושה אלחקיקיה ואנתבט כאל  
 צאנע למא אשרק עלי באטנה מן אנואר נלאלה ענד אל  
 פכרה פיה ואלאסתדלאל עלי עטמתה בעטמה מצנועה  
 5 ואדרך שרף אלעלאקה אלעקליה ואלשרעיה אלתי בינה ובינה  
 כמא קצד באלסבת פי קולה תע פי אלתשריע בה ביני  
 ובין בני ישראל אות היא לעולם ושח עלי מא יצעף אל  
 עלאקתין פכאן לדלך ממתנעא ען אלאכל ואלשרב פיה  
 לילא יקטעה עמא הו פיה נאהיך ען שיחה בטילה כל  
 10 שיחה פי גיר מא הו בצדדה פחצל לה מן דלך פי נהאיה  
 סלוכה אלכאטן יראה ואהבה וחשיקה אקצת אן כלת  
 אעצאה מן אלגדא והו לא יחם באלנוע לשבע נפסה כמא  
 תצל להא כמא קאל דוד כמו הלב ודשן תשבע נפשי ותמרק  
 אלאצואת סמעה והו משגול ענהא ותקע עינה עלי מבצראת  
 15 חסיה והו כאלמנמן אלכצר ען רויתאה פכאן לדלך ואצל  
 בסלוכה למקצורה ומאמולח לשמך ולוכרך תאות נפש  
 פלא שך אנה בין סלוך הדא אלתאלת באלסבת וסלוך אלתאני  
 תפאות עטים וכין סלוך אלתאני וסלוך אלאול איצא תפאות  
 כביר ואמא בין סלוך אלתאלת ואלאול תפאות כתיר עטים  
 20 במרה ועלי הדא אלמתאל יגרי אלאמר פי בקיה אלמסאלך אל  
 כאצה לאנה לים מן חצל לה סלוך כאיך מן מאכלות אסורות

6 שמת לא יי' | 13 תהלים סג' ו' | 16 ישעיה כו' ה'

1 אלתאני | 1 הרה | 1 אלפכרה | 1 אלעלמיה | 2 אלחקיקיה | 3 אלפכרה | 4 בעטמה |  
 5 אלעלאקה | 5 אלעקליה | 5 ואלשרעיה | 7 ושח | 8 לדלך | 9 לילא | 9 עמא |  
 9 כל ולו? | 10 דלך | 10 נהאיה | 11 כלת | 12 אלגדא | 12 יחס | 14 מבצראת |  
 15 חסיה | 15 כאלמנמן | 15 דלך | 15 ואצל | 17 שך | 17 הדא | 17 אלתאלת |  
 17 אלתאני | 18 תפאות | 18 אלתאני | 18 אלאול | 18 תפאות | 19 אלתאלת | 19 ואלאול |  
 19 כתיר | 20 במרה | 20 הדא | 20 אלמתאל | 20 בקיה | 20 אלכאצה | 21 כאן

he reflects about what the second reflects, and (besides) he becomes p. 4<sup>b</sup> absorbed in this philosophical<sup>18</sup> reflection until he is transported to the true sanctity and rejoices in the Maker because of what there shines on his inward parts of the lights of His majesty as he reflects about Him and adduces evidence for His greatness from the greatness of what He has made.<sup>19</sup> And he comprehends the nobleness of the intellectual and legal<sup>20</sup> bond that (exists) between Him and him as was intended by the Sabbath in His declaration, exalted be He, in its legislation: "Between Me and between the children of Israel is it a sign forever."<sup>21</sup> And he diminishes that which would weaken the two bonds and so he refrains from eating and drinking on it lest it cut him off from that wherein he is (engaged), not to speak (of refraining) from idle speech, nay, speech about subjects which are not within his intention (at present). And so he attains from this (preoccupation) at the end of his implicit way fear (of God), love (of God) and (a) longing (for God) that (finally) bring it about that the members of his body be in need of nourishment and (yet) he do not feel any hunger because his soul is sated with that which it has attained as David said, "My soul is satisfied as with marrow and fatness,"<sup>22</sup> and sounds strike his ear and (yet) he is too much preoccupied (to hear) them, and his eye falls on sensible scenes and (yet) he is like one whose eyes are closed so that he does not see them. And he therefore arrives through his way at what he strove and hoped for, "Unto Thy name and Thy memorial is the desire of our soul."<sup>23</sup> And there is no doubt that between the way of this third one with regard to the Sabbath and the way of the second there is a great difference (of degree), and (that) between the way of the second and the way of the first there is also a big difference (of degree). And now between the way of the third and the first there is a considerable, very great difference (of degree). And according to this example does the matter stand with the rest of the special paths, for he who has attained a special way in the matter of (the observance of the laws of) forbidden foods (consisting)

<sup>18</sup> literally "scientific."

<sup>19</sup> literally "of what is made by Him."

<sup>20</sup> i.e. the bond created by observing the laws of the Torah regarding the Sabbath which were given by God.

<sup>21</sup> *Exodus* 31, 17.

<sup>22</sup> *Psalms* 63, 6.

<sup>23</sup> *Isaiah* 26, 8.

p. 5a

באן צאר לא יתכם באללחם ולא יסכר באלנביד פקט מתל  
 מן הצל לה מן אלסלוך אלכאץ פי דלך מא קיל פיה דיו קב  
 חרובין מערב שבת לערב שבת ועלי דלך יגרי אלומר פי  
 סאיר אלמסאלך אלכאצֶה אלרפיעֶה אעני אן ערין כל [אחד] מנהא  
 כביר ואלתפאות בין אלסאלכין פיהא כתיר ובחסב תפאות  
 5 מלוכהם וגירה יתפאות וצולחם פאדא בינא מסלכא רפיעא  
 כאלוהד או אלתואצֶע ונחוהמא אפהם אן פיה ערוצא כתירה  
 בינא מן תלך אלערוין שיא או לס נבינה לאנה ליס זהד  
 אליהו ואלישע כוהד גירחמא מן אלנביין ולא תואצֶע משה  
 כתואצֶע אחד מן אלארמין ובעד הדה אלתומיה נקול אן  
 קצדנא אן נבין מא פהמנאה מן הדה אלמסאלך אלשרעיה  
 אלרפיעֶה אלכאצֶה פי מסלך מסלך מנהא לאן אלדי בינאה  
 מן דלך פי אלאנזא אלמֶתקדמה הו באלתבעיה לביאן מצוה  
 מצוה מן אלמצוות אלתי בינאהא וקד תכון אלמצוה אלואהדה  
 10 תודי לעדה מסאלך כאצֶה כמה בינא פי שבת ויום טוב וגירחמא  
 וזא נבינה הנא בחסב אלמסלך אלדי קד יכון אלמסלך אלואהד הו  
 נאיה עדה מצוות כמה בינא מן אמר אלזהד פי אלמֶתקדמה  
 אלתאלתה מן מקדמאת הוד אלנו וקבל שרוענא פי דלך נקול  
 אן אלדי יקציה אלנטר אלצחיה ואלתרתיב אלמפיד פי אלסלוך  
 15 הו אלכדאה באחכאם אלסלוך אלמאהר לאנה מן אלתשויש  
 אלשדיד אן יכון שכין יטן כנפסה או יטן בה גירה אנה חסיד

2 תענית כד':

1 יתכם | 1 מתל | 2 אלכאץ | 2 דלך | 3 דלך | 4 אלכאצה | 4 אלרפיעה | 5 כתיר |  
 6 פאדא | 6 בינא | 7 ערוין | 7 כתירה | 8 בינא | 8 נבינה | 10 הרה | 10 אלתומיה |  
 11 נבין | 11 הרה | 11 אלשרעיה | 12 אלרפיעה | 12 אלכאצה | 12 אלדי | 12 בינאה |  
 13 דלך | 13 אלמֶתקדמה | 13 באלתבעיה | 14 תבין | 14 אלואהדה | 15 תודי |  
 15 לעדה | 15 כאצה | 15 בינא | 16 נבינה | 16 מסלך | 16 אלדי | 17 נאיה | 17 ערה |  
 17 בינא | 17 אלמֶתקדמה | 18 אלתאלתה | 18 מקדמאת | 18 הוד | 18 דלך | 19 אלדי |  
 20 אלכדאיה | 21 שכין | 21 יטן | 21 יטן |

therein merely that he does not get indigestion from the meat and does not get drunk with grape-wine is not like him who has attained of the special way therein that whereof it was said "A Kab of carobs is sufficient from one Sabbath-eve to the other."<sup>24</sup> And thus does the matter stand with the remaining special elevated paths, I mean that the range of each one of them is big and (that) the difference (of degree) between those that pursue them is considerable and their attaining<sup>25</sup> varies according to the variation between the way they are going and (ways) other than it. So when(ever) we explain an elevated path like abstinence or humility and the like, understand (Oh reader) that there are in it many gradations whether we have explained something of these gradations or not, for the abstinence of Elijah and Elisha was not like the abstinence of prophets other than they, nor was the humility of Moses like the humility of any one of the men. And after these preliminary remarks we say that we intend to explain what we understand of these legal, elevated, special paths in every path thereof (separately), for that which we explained thereof in the preceding parts was in the sequence of the explanation of the individual commandments of those commandments that we explained, and it is possible that one commandment conduce to a number of special paths as we have explained in the case of the Sabbath and the holiday and other (commandments) besides them. And what we shall explain here will be according to the path it being possible that one path be the purpose of a number of commandments as we have explained (it) in the matter of abstinence in the third preamble of the preambles of this part. And before we commence therewith, we will say that the thing that the correct view and useful order decree about the journey is to begin with properly pursuing the explicit way, for it is a gross error that a person think of himself or that another think of him that he is a saint

<sup>24</sup> *Ta'anith* 24 b.

<sup>25</sup> Cf. the discussion of the *summum bonum* in the introduction.

p. 5b      בכונה הנר אלוואנז או מלאזם אלצום או מְקַלֵּל אלאכל או לאבם  
 אלצוף והו מְכַל במצוות או מְרַתַּכב לאוין כל אלאמר כמא  
 קאלוא ולא עם הארץ חסיד לאן עם ארץ מְכַל כמא לא  
 יעלמה וכונה עם ארץ אכלאל במצות תלמוד תורה אלתי  
 5      הי מן אכד אלמצוות ומן אקאויל מן ינב אן תעתבר אקואלה  
 אן אלנואפל ונחוחא תגרי מגרי אלהדיה ותודיה אלפראיין  
 תגרי מגרי תקציה אלדין ולא יקבל רב אלדין אלהדיה ויתרך  
 דינה קלת אנא והרא מן נמלה מא יפחם מן קול אלכתאב פי  
 צפאתה תע ולא יקה ופי דם הדא אלתשויש אלשידי ואלגלמ  
 10      אלעטים מן אלאשתגאל באלסלוך אלכאיין ואלאכלאל באלסלוך [אלעאם]  
 וקצד אלוצול בדלך קז תע עלי לסאן נביה קרא כנרון אל תחשך  
 כשופר הרם קולך והגד לעמי פשעם ולבית יעקב הטאתם  
 ואותי יום יום ידרשון ודעת דרכי יחפצון כנוי אשר צדקה עשה  
 ומשפט אלהיו לא עזב ישאלוני משפטי צדק קרבת אלהים יחפצון  
 15      פאן כנת יא קאצד אלתרקי לדרגה אלכואיין ואלסלוך פי דרכי  
 יוי אלכציעה אלתי הי דרך חסידי ישראל ובני הנביאים קאצד  
 סלוך ירציה תע מנך ויעינך עליה אלי אן תצל אלי מטלובך  
 כמא קאלוא בא ליטחר מסיעין אותו פאברא באלסלוך אלעאם  
 אלטאהר ואסתופיה ולא תכל כשי ממא ילומך מנה ובעד  
 20      דלך אשרע פי אלסלוך אלכאיין ואעלם אן צומך עשר סנין  
 חסידות יודרה עליך אכלה ואחדה מן גול או ננכה ולכאסך

3 אבות ב' ה' | 11 ישעיה נח' א' ב' | 18 שבת קד' יטא לח' עבודה זרה נח' טוחות נט' :

1 מְקַלֵּל | 2 מְכַל | 3 מְכַל | 4 אכלאלא | 5 אכד | 6 מן | 6 אלהדיה | 6 ותודיה |  
 7 תקציה | 7 רב | 7 אלהדיה | 8 והרא | 8 נמלה | 9 דם | 9 הרא | 10 אלכאין |  
 10 ואלאכלאל | 11 ברלך | 15 אלתרקי | 15 לדרגה | 15 אלכואין | 16 אלכציעה |  
 18 פאברי | 18 אלעאם | 19 תכל | 19 ממא | 20 דלך | 20 אלכאין | 21 יודרה | 21 אכלה |  
 21 ואחדה |



because he gives up marriage or fasts continually or eats little or wears wool while he is remiss in (certain) commandments or transgresses over (certain) prohibitions. But the matter is as they<sup>26</sup> said, “Nor can an ignorant man be pious,”<sup>27</sup> for an ignorant person is remiss in that which he does not know and his being ignorant (denotes) being remiss in the commandment to study Torah which is one of the most important commandments. And one of the declarations of him whose utterances thou must consider is that voluntary prayers and the like have the status of a gift, and the fulfillment of obligations has the status of the payment of a debt, and the creditor will not accept the gift and leave his debt. Now I say that this is (one) of the things to be understood from the declaration of the Bible regarding His attributes, exalted be He, “And He does not take (bribe).”<sup>28</sup> And in censure of this gross error and the great mistake of engaging in the special way while being remiss in the common way and of striving to attain (the goal) thereby He has said, exalted be He, in the language of His prophet, “Cry aloud, spare not, lift up thy voice like a horn and declare unto My people their transgression, and to the house of Jacob their sin. Yet they seek me daily, and delight to know My ways; as a nation that did righteousness and forsook not the ordinance of their God, they ask of Me righteous ordinances, they delight to draw near unto God.” And if, oh thou who strivest to rise to the rank of the best and to walk in the particular ways of the Eternal which is the way of the saints of Israel and the disciples of the prophets, (if) thou dost intend (to pursue) a way which He, exalted be He, will find acceptable from thee and whereon He will aid thee until thou dost arrive at thy quest as they said,<sup>29</sup> “When one comes to be purified they<sup>30</sup> aid him (therein),”<sup>31</sup> then begin with the common explicit way and carry it out in full and do not be remiss in anything thereof which is required of thee, and after that commence with the special way. And know that thy eating once (of what comes) from robbery or theft causes thee to forfeit thy fasting ten years as a matter of piety and that thy putting on

<sup>26</sup> i.e. the rabbis.

<sup>27</sup> *Aboth* 2, 5.      <sup>28</sup> *Deuteronomy* 10, 17.

<sup>29</sup> i.e. the rabbis.

<sup>30</sup> i.e. the heavenly creatures.

<sup>31</sup> *Shabbath* 104a, *Yoma* 38b, *Abodah Zarah* 58a, *Menahoth* 29b.

p. 6a

אלצוף ונחוח זְהדָא אכְתֵר עמְרָך יוֹדְרָה עֲלִיך לְבֹאסְך  
 טְלִית הַמְחֻוּיִבֵת בְּצִיצִית דּוּן צִיצִית וּאֲנֻקְטָאֵךְ פִּי אֵל  
 זְבֹאֵל סְנִין יוֹדְרָה עֲלִיך בֵּית הַחַיִּיב בְּמִזְוּחַ דּוּן מִזְוּחַ אֱלֹהִים  
 אֵלֵא אֵן יִכּוּן עֲרִין מִנְך סְהוּא אִו גְּלִבְתָּ פֹאנָה עֲנַד דְּלִך  
 5 תְּרַנֵּי אֲלֻמְנַפְרָה עֲלֵי מֵא פֵרַט וּאֲלֹאֲעֹאנָה וּאֲלִצִיאָנָה פִּי מֵא  
 יִסְתַּאנְפֵּך וְלֹאנְל דְּלִך רֵאִינֵא כְּבֹאֵר חֲסִידֵי יִשְׂרָאֵל יִתְכּוּפּוּן  
 מִן אֲלֻדְנוּב וּיְתַחֲלִילוּן פִּי אֲלִסְלֹאמָה מְנַחֵא בְּתַחֲלִילָת פִּי  
 טֹאֲהֵרָה שְׁנֹאעָה וְפִי בְּאֲטַנְהֵא פֵרַט כְּשׁוּעַ כְּמֵא רֵאִינֵא  
 אֲבֵא חֲלִקִיה וְלֵד [וְלֵד] חוּנֵי הַמַּעֲנֵל עֲאִם אֲלֵדֵי הוּ פִי חִיז אֵן יִדְעוּ  
 10 הוּ חוּזְנָתָה בְּאֲלֻמְטֵר פִּי סְנִין אֲלֻקְחָט וּיְנֹאכְאֵן תְּכַרְזֵּן זּוּנְתָה  
 תְּתַלְקָאָה מְזִינָה וְיַעֲלֵל דְּלִך לְמִן סֹאֵלָה עֲנָה בְּקוּלָה כְּדִי שְׁלֵא  
 אֲתָן עֵינֵי בְּאִשָּׁה אַחֲרַת כְּמֵא כְּטוּר פִּי אֲלֵתְלֻמוּד וְלוּם דְּלִך  
 לֹאֵן מִן הוּ פִי תֻלְך אֲלֻדְרָנָה אֲלֵעֲלִיא מִן אֲלוּלֵאִיָּה מִשְׁנׁוּל בְּתֹאמְל  
 אֲלֻנְסֵא הָאִשָּׁא וְכֹלֵא כֹל כְּשִׁיָּה מִן כְּטוּר יִצֵר רַע וּגְלִבְתָּ דֹאֲעֵ  
 15 טְבִיעֵי וְקֵתָא מֵא כִּי הוּא יִדְעֵ יִצְרָנוּ זְכוּר כִּי עֵפֵר אֲנַחְנוּ  
 פִּיקְטַע עֵן כִּיר הוּ מִשְׁנׁוּל בַּח פֹּאֵן עֲרִין יִכּוּן פִּי חֹלָאֵל לֹא  
 פִּי חֵרָאֵם וְעִיאֲדָא בְּאֵלְלָה פֹּאפְתָם דְּלִך וְחֲצֵלָה וְאֵעֵלֵם אֲנָה  
 מִשְׁרוּט פִּי כֹל מֵא אֲבִינָה אִו בִּינָה נִירֵי מִן נִדְב לְזֹהֵר אִו  
 קְנֹאעָה אִו תּוֹאֲעֵ וְנַחוּ דְּלִך :  
 20 יֵב פֵּצַל פִּי אֲלֵתְנִבִּיה עֲלֵי מֵא יַעֲם אֲלֻמְסֹאֲלֵך אֲלֻרְפִיעָה  
 אֵעֵלֵם אֵן אֲלֻמְסֹאֲלֵך אֲלֻרְפִיעָה מֵרַתְבַּטָּה בְּעֲצֵהָ בְּבַעֲיָן

9 תעניה כנ' | 10 שם כנ' : | 15 ההלים קנ' יד' |

1 אכְתֵר | 1 יוֹדְרָה | 3 יוֹדְרָה | 3 אֱלֹהִים | 4 אֵלֵא | 4 גְּלִבְתָּ | 4 דְּלִך | 5 תְּרַנֵּי |  
 5 אֲלֻמְנַפְרָה | 5 וּאֲלֹאֲעֹאנָה | 5 וּאֲלִצִיאָנָה | 6 דְּלִך | 6 יִתְכּוּפּוּן | 7 אֲלֻדְנוּב | 7 אֲלֻסְלֹאמָה |  
 8 שְׁנֹאעָה | 8 כְּשׁוּעַ | 9 אֲלֵדֵי | 9 יִדְעוּא | 10 וּיְנֹאכְאֵן | 10 תְּכַרְזֵּן | 11 תְּתַלְקָאָה | 11 מְזִינָה |  
 11 וְיַעֲלֵל | 11 דְּלִך | 12 דְּלִך | 13 אֲלֻדְרָנָה | 13 אֲלוּלֵאִיָּה | 13 בְּתֹאמְל | 14 וְכֹלֵא |  
 14 כְּשִׁיָּה | 14 וּגְלִבְתָּ | 14 דֹאֲעֵ | 15 וְקֵתָה | 16 פִּיקְטַע | 16 כִּיר | 16 הוּא | 17 וְעִיאֲדָא |  
 17 דְּלִך | 17 וְחֲצֵלָה | 19 קְנֹאעָה | 19 דְּלִך | 20 יַעֲם | 20 אֲלֻרְפִיעָה | 21 אֲלֻרְפִיעָה | 21 מֵרַתְבַּטָּה |

a garment requiring fringes without fringes causes thee to forfeit p. 6a  
thy wearing woolen and suchlike (clothes) out of abstinence most  
of thy life and that (allowing) a house requiring a Mezuzah (to  
remain) without a Mezuzah causes thee to forfeit thy being isolated  
in the mountains for years. By God, only if it occur to thee out of  
oversight or by force is there in such a case hope of forgiveness for  
what is past and (God's) help and caution against what may happen  
in the future. And on that account we see how the great saints  
of Israel were afraid of sins and employed, in order to be safe  
from them, (all sorts of) ruses which (appeared) externally ridiculous  
but internally (bespoke) extreme humility, as we see (in the  
case of) Abba Chilkiah the grandson of Choni Ham'agel, peace be  
upon him, who (had reached) so (high) a stage (of virtuosity) that  
he and his wife would pray for rain in years of drought and be  
answered (by God),<sup>32</sup> (how) his wife would go out to meet him  
adorned (with ornaments), and he would justify that to him who  
asked him about it by saying, "(I am doing this) in order that  
I may not set my eyes on another woman" as it is written in the  
Talmud.<sup>33</sup> And that was not (done)<sup>34</sup> because he who is in that  
highest rank of holiness may be preoccupied with thinking about  
women, God forbid, but out of fear of the incidence of an evil  
impulse and of being overcome by a natural urge at some time,  
"for He knoweth our inclination; He remembereth that we are  
dust,"<sup>35</sup> so that he would be cut off from the good (works)  
wherewith he is busied, and in order that, if it should occur, it be  
in what is permitted not in what is forbidden, and God prevent it.  
So (then) understand that and attain it and know that it is  
conditioned in all that I shall explain or that another than me has  
explained who has recommended abstinence or contentedness or  
humility and the like.

A chapter in which attention is drawn to what the elevated paths XII  
have in common.

Know that the elevated paths are bound up with one another

<sup>32</sup> *Ta'anith* 23a.

<sup>33</sup> *Ta'anith* 23b.

<sup>34</sup> i.e. these devices were not contrived.

<sup>35</sup> *Psalms* 103, 14.

p. 6b

ולאומה בעצתו ען בעין ובעצתו ריאצה לבעצתו ואל  
 ריאצתו להא מְשִׁתְּרַכָּה הכדא אלחאל פי אכְתֵּרְהָא אֶלְרַחְמָה  
 מְרַתְּבַטָּה באלכרם ואלכרם יתבעה אֶלְרַחְמָה ואלריאצתו  
 ללכרם ריאצה ללרַחְמָה ואלריאצתו ללרַחְמָה ריאצה ללכרם  
 5 וכלך אלאמר פי אֶלְרַחְמָה ואלחלם אֶלְרַחְמָה מְרַתְּבַטָּה באל  
 חלם ואלחלם תאבע ללרַחְמָה וכלך אלאמר פי אֶלְחֵלֵם  
 ואלתואצע ואלוהד ואלקנאעה ואלמנארהד ואלאתכאל ולדלך  
 תנד אֶלְרַחֹס כרימא ואלכרים רחומא ואלחלים מְתוּאָצֵעַ ואל  
 מתואצע חלים ואלקנוע זאהד ואלזאהד קנוע ונחו דלך ועלה  
 10 דלך אן הדה אלמסאלך מבדאהא קצד ואהד ובחשב דלך קאל  
 ר אֶלְעוֹזַר בן ערך פי תחדיד דרך טובה שירבק בה האדם  
 לב טוב ורגה אסתאדה רבן יוחנן בן זכאי חדה עלי חד  
 אצחאבה וקאל רואה אני את דבריו מדברים שבכלל דבריו  
 דברים וכלהא תפצי לגאיך ואחדה וחי אלוצול אלדי סנבין  
 15 פיה ממא נפהמה מא ומכננא תפהימה וינב אן תעלם אן  
 הדה אלמסאלך אֶלְרַפִּיעָה מנהא צפאת מנסובה אליה תע  
 מתל אֶלְרַחְמָה ואלכרם ואלחלם פוהי בנהה מא תוצל אליה  
 מסאלך ובנהה אלתשבה אלמאמור בה וצול מא וחי פי האל  
 אֶלְאֶרְתִּיאִין פיהא קבל תמכנהא סלוך וענד תמכנהא וחצולהא  
 20 חייאת מְתַמְכְּנָהּ פי אלנפס אקרב אלי אלוצול ובעד פהם דלך  
 ותחצילה ותחציל מא אודענאה פי אלפצול אלמְתַקְדָּמָה

II אבית ב' פ' |

1 ולאומה | 1 ריאצה | 2 משתרכה | 2 הכרא | 2 אכְתֵּרְהָא | 2 אֶלְרַחְמָה | 3 מְרַתְּבַטָּה |  
 3 אֶלְרַחְמָה | 3 ואלריאצתו | 4 ריאצה | 4 ללרַחְמָה | 4 ואלריאצתו | 4 ללרַחְמָה | 4 ריאצה |  
 5 וכלך | 5 אֶלְרַחְמָה | 5 אֶלְרַחְמָה | 5 מְרַתְּבַטָּה | 6 ללרַחְמָה | 6 וכלך | 7 ואלקנאעה |  
 7 ואלמנארהד | 7 ואלאתכאל | 7 ולדלך | 9 דלך | 9 ועלה | 10 דלך | 10 הדה | 10 דלך |  
 12 ורגה | 12 אסתאדה | 12 חד | 14 ואחדה | 14 אלדי | 15 ממא | 16 הדה |  
 16 אֶלְרַפִּיעָה | 16 צפאת | 16 מנסובה | 17 מתל | 17 אֶלְרַחְמָה | 17 בנהה | 18 ובנהה |  
 18 אלתשבה | 19 תמכנהא | 20 היאת | 20 מְתַמְכְּנָהּ | 20 דלך | 21 אלמְתַקְדָּמָה |

and follow necessarily from one another and (that) some are a discipline for the others and (that) the disciplines for them are associated. Such is the case with most of them. Mercy is bound up with generosity and generosity is followed by mercy, and the discipline for generosity is a discipline for mercy, and the discipline for mercy is a discipline for generosity. And so (does) the matter (stand) with (respect to) mercy and gentleness. Mercy is bound up with gentleness and gentleness follows mercy. And so (does) the matter (stand) with (respect to) gentleness, and humility, and abstinence, and contentedness, and the fighting (against one's nature), and faith (in God). And therefore thou findest the merciful (person) to be generous, and the generous (person) to be merciful. And the gentle (person) is humble, and the humble person is gentle, and the contented (person) is abstinent, and the abstinent (person) is contented, and so forth. And the reason for that is that these paths have, to begin with, one aim, and in accordance with that did Rabbi Eleazar ben Arakh say defining the good way to which a man should cleave (that it is) "a good heart," and his master Rabban Jochanan ben Zakkai preferred his definition to the definition of his comrades and said, "I regard his words as better than yours for your words are included in his."<sup>36</sup> And all of them lead to one end and that is the "goal"<sup>37</sup> in regard to which we shall explain that which we will be able to impart of what we understand. And thou must know that some of these elevated paths are qualities ascribed to Him, exalted be He, like mercy and generosity and gentleness, wherefore they are both, with respect to what they conduce to, "paths," and, with respect to the imitatio (Dei) that is prescribed, something of a "goal"; and they are (furthermore), in the state of training therein before becoming fixed, (merely) a "way," and, at the time of their fixation and their remaining fixed forms in the soul, nearer to the "goal."<sup>38</sup> And after understanding that and attaining it and attaining what we have deposed in the preceding chapters,

<sup>36</sup> *Aboth* 2, 9.

<sup>37</sup> literally "the attaining."

<sup>38</sup> Cf. introduction for the discussion of the *summum bonum*.

p. 7a

אנעל באלך ואצרף המךד למא נבינה פי אלפצול אלמסתאנפה  
 פי מסלך מסלך מן הדה אלמסאלך ארפיעה אלתי הי נאיאת  
 אלשריעה תפד בעזרת שמים .

5 פצל פי אכלאין אלאעמאל

אעלם אן אלמטשרעין ינקסמון פי אעמאלהם אלשרעה

לאקסאם קסמאן מנהא המא מרפאן מתקאבלאן ואקסאם

הי בין אלטרפין פאחד אלקסמין אללדין פי אלטרפין אן יכון

אלעאמל מראיין פי עמלה אלשרעי מתל אן יסבת וימתנע מן

אכל חמין בפסה כופא מן אן ישחד עליה ויקאצצה אל

10 אדמיון ולו אמן דלך מא אסבת ולא אמתנע מן

אכל חמין בפסה ומתל מן יקרא עלם אלשריעה לינטרה

אלנאם בעין אלנלאלה ויעטמוה או לינאל בלך פאידה אכרי

ויכתר באלצלאה ואלעבארה ומלאומה אלציצית ואלתפלין

לינטרה אלנאם בעין אלחסידות ונחו דלך והדא אלנחו הו אלדי

15 יסמונה אלחכמ זל יותרא ויהדרונה ויתקונה ויקולון חישוין

ליותרא ויסמון מן יעמל אעמאל אלשריעה בהדה אלצורה

עושה התורה שלא לשמה וכינוא זל כסארה הדא אלקביל

ואן ארבאכה עלי לא שי קאלוא כביאן [דלך] פי שרח שכל טוב לכל

עשיהם לעושוין לשמה אבל לא לעושוין שלא לשמה

20 והעושוין שלא לשמה נוח להם שלא נבראו אלא אנהם

ירנחון אלעאמל בהדה אלצורה עלי אלגור עאמל רנאן אן

15 ברכות י"ז; ספחים נ"ה. | 17 ברכות י"ז. | 18 תהלים קא"י | 19 ברכות י"ז.

1 המתך | 1 אלמסתחאנפה | 2 הרה | 2 ארפיעה | 3 אלשריעה | 4 אכלאין | 5 ינקסמוא  
 5 אלשריעה | 7 אללדין | 8 מראי | 8 מתל | 9 כופא | 9 אלאדמיון | 10 דלך | 11 ומתל  
 11 יקרי | 11 אלשריעה | 12 אלנלאלה | 12 ויעטמונה | 12 בלך | 12 פאידה | 12 אכרי  
 13 ויכתר | 13 באלצלאה | 13 ואלעבארה | 13 ומלאומה | 14 דלך | 14 והדא | 14 אלדי  
 15 יסמונה | 15 ויהדרונה | 15 ויתקונה | 16 ויסמון | 16 אלשריעה | 16 בהרה | 16 אלצורה  
 17 וכינוא | 17 כסארה | 17 הרה | 18 קאלו | 20 אלא | 21 ירנחון | 21 בהרה  
 21 אלצורה | 21 רנאן |

set thy heart and turn thy care to what we shall explain in the forthcoming chapters about every individual path of these elevated paths which are the purposes of the Law; then will it<sup>39</sup> serve thee as enlightenment with the help of heaven. p. 7a

A chapter on the sincerity of acts

XIII

Know that the professors of the Law are divided with respect to their legal performances<sup>40</sup> into (several) divisions two of which divisions being two opposite extremes and other divisions (lying) between the two extremes. Now one of the two divisions which are at the two extremes is (characterized by) the performer's being hypocritical in his performance of the law as for example that he rest (on the Sabbath) and refrain from eating leaven on Passover out of fear lest men testify against him and punish him, and, if he were secure against that, he would neither rest (on the Sabbath) nor refrain from eating leaven on Passover, and like one who studies the science of the Law so that men regard him as great and honor him or that he obtain thereby (some) other advantage and (who) indulges much in prayer and worship and (in) the continual wearing of fringes and phylacteries so that men regard him as pious and so forth. And this manner (of behavior) the sages, blessed be their memory, call "presumption"<sup>41</sup> and they define it and fear it and say, "We apprehend presumption."<sup>42</sup> And they call him who performs the acts of the Law in this form "one who carries out the Torah not for its own sake."<sup>43</sup> And they have explained the error of this class and that its adherents effect nothing. They said, (namely,) explaining that in the interpretation of "Good understanding have all they that do them":<sup>44</sup> "those that carry it out for its own sake not those that carry it out not for its own sake, and as for those that carry it out not for its own sake it were better for them that they were not born."<sup>45</sup> Only that they prefer him who performs (the laws) in this form to him who does not perform (them at all) in the hope

<sup>39</sup> i. e. the Torah.

<sup>40</sup> i. e. with regard to the way in which they carry out the Law.

<sup>41</sup> <sup>42</sup> *Berakboth* 17b, *Pesachim* 55a.

<sup>43</sup> *Berakboth* 17a.

<sup>44</sup> *Psalms* III, 10.

<sup>45</sup> *Berakboth* 17a.

p. 7b

ינתקל ללצורה אלואנבה קאלוא שמתוך שלא לשמה בא  
 לשמה וחקיקה אלאמר אן מהמא ארבאב הוא אלקביל עלי  
 צורה אלריא בטאהרהם אלמכאלף לבאטנהם פאנהם כאל  
 מתכליין לאן רב אלשריעה נל אסמה ועלא לא יתם עליה  
 5 ריא כי לא אשר יראה האדם כי האדם יראה לעינים ויני  
 יראה ללבב והוא אלקביל אלכאסר הו אלמסמי ענדהם ול  
 איצא כת הניפים אלמעדרדין פי ארבע כתות שאין מקבילות  
 פני השכינה בדליל קולה כי לא לפניו חנף יבוא ואלתחדיר  
 מן מתל דלך יתעאלי גרצנא ענה ואלקסם אלמקאבל להוא  
 10 אלקסם הו אן אלעאמל ללאעמאל אלשרעייה מכלץ תאם אל  
 אלכלאין פי עמלה אעני בקולי מכלץ אן יבון באטנה פי  
 עמלה ללה תע לא ללאדמיין חתי לו תכלל לה אן אלאדמיין  
 ינפרונה בעין אלדין ואלורע ויעטמונה נאיה אלתעטים ופי  
 באטנה מא יכאלף דלך כאף ונוע מנה תע ולו תכלל לה אן  
 15 אלאדמיין ינפרונה בעין אלנכץ ונקלה אלדין ובאטנה תאבת  
 מעה תע מא אלתפת ולדלך קאל בעצהם יהי חלקי עם מי  
 שחושרין אותו בדבר ואינו בו ולים מעני הוא אלקול אנה  
 ינב ללמתדין אן יתערץ לטרק אלתהם לאנהם קד נהוא  
 ען דלך וקאלוא לפי שאדם חייב לצאת ידי חבריות כדרך  
 20 שהוא חייב לצאת ידי המקום ברוך הוא שנ והייתם נקיים  
 מיזי ומישראל כל לאנה אדא כאן סאלך אלואנב בבאטנה

I סדחים נ"ה נזיר כנ"ה סוטה כב"ה מנהדרין קה"ה הרויות י"ה ערכין טו"ה | 5 שטואל א' טו"ה ד'  
 7 סוטה טב"ה | 8 איוב יג' טו"ה | 16 שבת קיח"ה מועד קטן יח"ה | 19 ירושלמי שקלים טרק ג' הלכה ד'  
 20 בסדר לב' כב' |

I ללצורה | I אלואנבה | 2 וחקיקה | 2 הוא | 3 צורה | 3 אלמכאלף | 3 כאלמתכליין |  
 4 רב | 4 אלשריעה | 4 נל | 4 יתם | 6 והוא | 6 אלכאסר | 6 אלמסמי | 8 ואלתחדיר |  
 9 מתל | 9 דלך | 9 ותעאלא | 9 להוא | 10 אלשרעייה | 10 מכלץ | 10 תאם |  
 10 אלכלאין | 11 מכלץ | 13 ויעטמונה | 13 נאיה | 14 דלך | 15 ונקלה | 15 תאבת |  
 16 ולדלך | 17 הוא | 18 ללמתדיין | 18 יתערץ | 19 דלך | 21 אדא |



that he would be carried over to the obligatory form. They said (namely): "For through (carrying it out) not for its own sake he comes to (carry it out for) its own sake."<sup>46</sup> But the truth of the matter is that so long as the adherents of this class (base themselves merely) on the form of simulation (in the fulfillment of the Law) in their exterior which contradicts their interior they are like those who are empty (of all good deeds), for before the author of the Law, magnified and exalted be His name, no simulation is complete, "For it is not as man seeth: for man looketh on the outward appearance but the Eternal looketh on the heart."<sup>47</sup> And this erring class is the one that is called by them, blessed be their memory, also "the class of hypocrites" that are enumerated among the four classes that are not to greet the Divine presence<sup>48</sup> as is proven by his<sup>49</sup> statement: "For a hypocrite cannot come before Him,"<sup>50</sup> and our object is too high above (even) warning against anything like that. And the division opposed to this one is (characterized by) the performer of the acts of the Law being perfectly sincere in his performance. By saying "sincere" I mean that his interior should in his performance be (directed) to God, exalted be He, not to men, to such an extent that if it seemed to him that men regard him as religious and God-fearing and honor him extremely while there is in his interior something that contradicts that, he would be afraid and seized with dread of Him, exalted be He; and if it seemed to him that men regard him as faulty and pretending religiosity while his interior is constant with Him, exalted be He, he would not pay any attention to it. And therefore did one of them<sup>51</sup> say: "May my portion be with him whom they suspect of a thing and it is not in him."<sup>52</sup> Now the meaning of this statement is not that the religious devotee expose himself to the ways of suspicion for they have already forbidden that and they have said: "Because a man must satisfy (as to his good character) the creatures in the (same) way in which he must satisfy the Infinite, blessed be He,<sup>53</sup> for it is said: "Then shall ye be clear before the Lord and before Israel."<sup>54</sup> But (the sages expressed that wish) because so long as he pursues the required (way) internally

<sup>46</sup> *Pesachim* 50b, *Nazir* 23b, *Soṭah* 22b, *Sanhedrin* 105b, *Horayoth* 10b, *Arakchin* 16b.

<sup>47</sup> *I Samuel* 16, 7.

<sup>48</sup> *Soṭah* 42a.

<sup>49</sup> i. e. Job's.

<sup>50</sup> *Job* 13, 16.

<sup>51</sup> i. e. the rabbis.

<sup>52</sup> *Shabbath* 118b, *Mo'ed Kaṭan* 18b.

<sup>53</sup> *Palestinian Talmud, Sheḳalim* III, *halakhab* 4.

<sup>54</sup> *Numbers* 32, 22.

p. 8a וּמְאָהֳרָה וְאֶתְחַמָּה אֶלְאִשְׂרָאֵר בְּכֹלֶאֱמָהּ מָא הוּ עֲלִיהָ לֹא יִלְתַּפֵּת  
 וּפִי הָרָא אֶלְמַעֲנֵי אַעֲנִי פִי כְלוּזִין אֶלְבַּאֲטִין יִקּוּל דּוּד בַּחֲנַנִי יוּי וְנִסְנִי  
 צִרְפָּה כְלוּזִיתִי וְלִבִּי וְיִקּוּל חֲקֵרְנִי אֶל וְדַע לִבְבִי בַּחֲנַנִי וְדַע שְׂרַעְפִּי  
 וְכוּ' וְנַחוּ דְלֶךְ וְאַעֲנִי בְקוּלִי תַאֲם אֶלְאֶכְלֵאֲנִי אֵן יִכּוּן עַמְלָה  
 5 מַע כּוֹנֵה כְּאַלְצָא לֵלֵה תַע כְּאַלְצָא לְמַחְבַּתָּה תַע וְלֹאֲרָא שְׂרַט  
 עֲבוּדִיתָה אַעֲנִי אֶלְעַמֵּל לְמַנְרֵד אֶלְאַמְתַּתְּאֵל לְאַמְרָה תַע אֶלְדִּי  
 הוּ שְׂרַט אֶלְעֲבוּדִיָּה כְּמֹא קֵאל וּזְכַרְתָּ כִי עֲבַד הֵיית [בְּמַצְרַיִם] וְשִׁמְרַת  
 וְעִשִׂית אֶת הַחֲקִים הָאֵלֵה לֹא לְרַגְא אֶלְתּוֹאֲב מַע אֶלְתַּחְקֵק וְאֵל  
 תִּיקֵן אַנְה תַע יִתִּיב לְאַנְה תַע שְׁמֵר הַבְּרִית וְהַחֲסֵד לְאַחֲבִי  
 10 וְלִשְׁמֵרִי מִצּוֹתָיו וְלֹא לְתַקִּיָּה אֶלְעַקְאֵב מַע אֶלְתַּחְקֵק וְאַלְתִּיקֵן  
 אַנְה תַע יַעַקֵּב אֵן לֹם יִנְפֵר כְּמֹא קֵאל אֵל קֵנֵא · כִּי לֹא יִנְקָה · פִּקֵּד  
 עוֹן אֲבוֹת עַל בְּנִים · וּמִשְׁלֵם לְשִׁנְאִיו וְנַחוּ דְלֶךְ בַּל לֹו קֵדֵר עַלִּי  
 גְּהָה אֶלְפִרְזִין אַנְה חֹאשָׂא וְכֹלֵא יַעַקְבָּה מַע אֶלְטַאעִיָּה לֹום  
 אֶלְטַאעִיָּה אֹו אַנְה לֹא יַעַקְבָּה מַע אֶלְעִצִּיאֵן תִּנְנָב אֶלְעִצִּיאֵן  
 15 וְהָדָה אֶלְדְּרַגְנָה אֶלְרַפִּיעִיָּה מִן תַּמָּאֵם אֶלְאֶכְלֵאֲנִי הִי דְרַגְנָה אֹוּחִבִּי  
 יוּי וּמִן הַצֵּל פִּיחָא הוּ אֶלְדִּי יִקּוּלוֹן זֵל עֵנָה אַנְה עוֹבַד מֵאַחֲבָה  
 וְהִי אֶלְתִּי נִדְב אֶלִּיהָ אֶנְמִיגְנִם אִישׁ שׁוֹכֵו פִּי קוּלָּה אֵל תַּהִיו כְּעֲבָדִים  
 הַמְשֻׁמְשִׁים אֶת הַרְבַּע עַל מִנְתָּ לְקַבֵּל פֶּרֶם אֵלֵא הִיו כְּעֲבָדִים  
 הַמְשֻׁמְשִׁים אֶת הַרְבַּע עַל מִנְתָּ שְׁלֹא לְקַבֵּל פֶּרֶם וְקַד בֵּין אֲבֹא  
 20 מֹאֲרִי זְעַל דְלֶךְ פִּי שְׂרַחָה לְמַסַּכַּת אֲבוֹת מִן שְׂרַחָה לְלַמְשֵׁנָה  
 וּפִי אֹוּאֲכֵר הַלְבוֹת תְּשׁוּבָה מִן סַפֵּר מִדַּע וְאַעֲלֵם אֵן הָדָה אֵל

2 תהלים כ"ו ב' | 3 תהלים קל"ט כ"ג | 7 דברים ט"ז יב' | 9 דברים ז' ט' | II שמות כ' ח' | לד' יד' /  
 דברים ד' כד' / ה' ט"ו / ו' ט"ז | II שמות כ' ז' / לד' ז' / כטברר יד' יח' / דברים ה' יא' / נחום א' ג' | II שמות כ' ח' /  
 לד' ז' / דברים ה' ט' | 12 דברים ז' י' | 16 עיין סוטה לא'. | 17 אבות א' ג' | 20 שם | 21 יד החוקה ספר  
 מדע הלכות תשובה סק' י' הלכה ד'

I בכללאף | 2 הרא | 2 כלוין | 4 דלך | 4 תאם | 4 אלאכלאין | 4 עלמה | 5 כאלין |  
 5 למחבתה | 6 עבודיתה | 6 למנרד | 6 אלאמתתאל | 6 אלדי | 7 אלעבודיה | 8 אלתואב |  
 9 יתיב | 10 לתקיה | 12 דלך | 13 גהה | 13 וכלא | 13 אלטאעה | 14 אלטאעה | 15 והדה |  
 15 אלדרגנה | 15 אלרפיעה | 15 אלאכלאין | 15 דרגנה | 16 אלדי | 20 דלך | 21 אואכר |  
 21 הרה |

and externally, although evil men falsely suspect him of being the opposite of what he is, he<sup>55</sup> pays no attention thereto. And with regard to this matter—I mean with regard to the sincerity of the interior—David says: “Examine me, Oh Lord, and try me: test my reins and my heart.” And he<sup>56</sup> says: “Search me, Oh God, and know my heart; try me and know my thoughts, &c.,” and so forth. And I mean when I say “perfectly sincere” that his performance, besides being sincerely (devoted) to God, exalted be He, should be sincerely (performed) out of love for him, exalted be He, and in order to fulfill the condition of subservience to Him,—I mean the performance (of the Law) solely out of obedience to His command, exalted be He, which is the condition of subservience (to God) as He said: “And thou shalt remember that thou wast a slave in Egypt; and thou shalt observe and do these statutes,”<sup>57</sup> —not out of hope for reward in spite of the certainty and the assurance (that he has) that He, exalted be He, does reward, for He, exalted be He, is “A keeper of the covenant and kindness with them that love Him and keep His commandments,”<sup>58</sup> nor out of fear of punishment in spite of the certainty and assurance (that he has) that He, exalted be He, punishes when He has not forgiven as He said: “A jealous God,”<sup>59</sup> “For He doth not acquit,”<sup>60</sup> “He visiteth the iniquity of parents on the children,”<sup>61</sup> “And He repayeth them that hate Him,”<sup>62</sup> and so forth. But even if it were possible by way of supposition that He, God forbid, should punish him in spite of obedience, he would persist in obedience; or that He should not punish him in spite of disobedience, he would avoid disobedience. And this high degree of perfect sincerity is the degree of the lovers of the Lord and he who has attained thereto is the one of whom they, blessed be their memory, say that he is “one who serves (God) out of love”;<sup>63</sup> and that is what Antigonos of Sokho exhorted to when he said: “Be not like servants who minister to their master upon the condition of receiving a reward; but be like servants who minister to their master without the condition of receiving a reward”;<sup>64</sup> and my father and teacher, the memory of the righteous be blessed, has already explained that in his commentary on the tractate of Aboth of his commentary on the Mishnah<sup>65</sup> and at the end of the laws of repentance in the *Sefer Madda*.<sup>66</sup> And know that this is the

<sup>55</sup> i.e. the sincere man. <sup>56</sup> *Psalms* 26, 2; 139, 23. <sup>57</sup> *Deuteronomy* 16, 12.

<sup>58</sup> *Deuteronomy* 7, 9. <sup>59</sup> *Exodus* 20, 5. 34, 14. *Deuteronomy* 4, 24. 5, 9. 6, 15.

<sup>60</sup> *Exodus* 20, 7. 34, 7. *Numbers* 14, 18. *Deuteronomy* 5, 11. *Nahum* 1, 3.

<sup>61</sup> *Exodus* 20, 5. 34, 7. *Numbers* 14, 18. *Deuteronomy* 5, 9.

<sup>62</sup> *Deuteronomy* 7, 10. <sup>63</sup> Cf. *Soṭah* 31a. <sup>64</sup> *Aboth* 1, 3.

<sup>65</sup> Viz. Moses Maimonides comment on the preceding passage.

<sup>66</sup> *Yad Hachazakah*, *Sefer Madda*, *Hilkhoth Teshubah* chap. 10 par. 4.

p. 8b דרנָה אַרפּיעֶה אַלתי נדבת אליהא אלתורה פי קול אלכתאב היום  
 הוה יוי אלהיך מצוּך לעשות את החקים האלה ואת המשפטים  
 ושמרת ועשית אותם ככל לבכך ובכל נפשך פקולה ככל  
 לבכך ובכל נפשך פיה אשארָה ללאכלאין כמא פיה תצריח  
 באלאנתהאד ולא יצה אלאנתהאד אלתאם אלא מע אלאכלאין 5  
 אלתאם ובמתל הרה אלעבאדה סוא נדבת אלתורה ללאנתהאד  
 ואלאכלאין פי אלאחבה קאל ואחבת את יוי אלהיך ככל לבכך  
 ובכל נפשך כמא קאל ושמרת ועשית אותם ככל לבכך ובכל  
 נפשך פאפהם דלך וחצלה ואעמל עליה ויוצלך אללה תע  
 באעאנתה אליה ואמא מא בין הדין אלטרפין פיקרב מן אל 10  
 מראיי מן ימוג אעמאלה אלשרעיֶה בקצדה פי עמלה אל  
 מאעיֶה לה תע ואלאנתפאע מן אלנאם בכראמה או גירחא כמן  
 יקרא עלם אלשריעֶה ליפהם ויעלם מא ילום עלמה ועמלה  
 ולינאל בדלך איצא ונאהה וכראמה ונחו דלך והדא הו אלדי  
 נחוא ענה בקולהם לא תעשם עמרה להתגדל בהם ולא קרדום 15  
 לאכל מהן ויקרב מן אלמכלין אלתי תבון אעמאלה אלשרעיֶה  
 לכופה מן עקאבה תע לא לכופה מן עקאב אלאדמיין ולרנאה  
 תואבה תע לא לרנאה תואב אלאדמיין באלאבראם או בגירה  
 והדא הו אלדי יסמונה עובד מיראה והדא איצא לים באכלאין  
 לאנה לו פרין אלאמן מן עקאבה תע ויאם מן תואבה בטל 20  
 עמלה פלים הו מכלצא מתל עובד מאחבה אלדי תקדם ביאנה

1 דברים כ"ט | 7 דברים ה' | 15 דרך ארץ וטא פרק ב' ועיני נדרים סב' ואבות ד' | 19 עיני מושח לא' |

1 דרנה | 1 ארפיעה | 4 אשארָה | 4 ללאכלאין | 5 יצה | 5 אלתאם | 5 אלא  
 5 אלאכלאין | 6 אלתאם | 6 ובמתל | 6 הרה | 6 אלעבאדה | 6 סוא | 7 ואלאכלאין |  
 9 דלך | 9 וחצלה | 10 הרין | 11 אלשרעיֶה | 11 אלטאעה | 12 בכראמה | 13 יקרי  
 13 אלשריעה | 14 בדלך | 14 ונאהה | 14 וכראמה | 14 דלך | 14 והדא | 14 אלדי  
 16 אלמכלין | 16 אלשרעיֶה | 17 לכופה | 17 לכופה | 18 תואבה | 18 תואב | 19 והדא  
 19 אלדי | 19 יסמונה | 19 והדא | 19 באכלאין | 20 תואבה | 21 מכלץ | 21 מתל | 21 אלדי |

high degree to which the Torah exhorted by the statement of the Bible: "This day the Lord thy God commandeth thee to do these statutes and ordinances; thou shalt therefore observe and do them with all thy heart and with all thy soul."<sup>67</sup> Now in its statement of "with all thy heart and all thy soul" there is an allusion to sincerity just as there is in it an express call towards zealotness, and perfect zealotness is possible only where there is perfect sincerity. And just as in (case of) this (matter of) service (of God) the Torah likewise exhorted to zealotness and sincerity in the matter of the love (of God). It said, namely, "And thou shalt love the Lord thy God with all *thy heart* and *all thy soul*"<sup>68</sup> just as it said, "And thou shalt *observe* and do them with *all thy heart* and *all thy soul*." So understand that and attain it and act upon it, then will God, exalted be He, cause thee by means of His grace to reach it. Now as for what lies between these two extremes, he approaches the hypocrite who amalgamates (the purpose of) his performances of the Law by intending through his performance to obey Him, exalted be He, and to gain (some) advantage from men such as respect and things other than it, like one who studies the science of the Law that he may understand and know what is obligatory upon him to know and do, and in order that he may also obtain thereby consideration and respect, and so forth. And this is what they forbade when they said: "Thou shalt not make them a crown to magnify thyself therewith nor a spade to gain thy livelihood through them."<sup>69</sup> And he approaches the sincere man whose performances of the Law are (carried out by him) because of his fear of His punishment, exalted be He, not because of his fear of the punishment of men, and because of his hope for His reward, exalted be He, not because of his hope to be rewarded by men by being honored or otherwise. And this (man) is the one they call "he who serves God out of fear."<sup>70</sup> And this too is not sincerity, for he, if he were to suppose himself to be secure from His punishment, exalted be He, and despaired of His reward, his performance (of the Law) would be nullified. Hence he is not sincere like him who serves (God) out of love the exposition of whom was given before.

<sup>67</sup> Deuteronomy 26, 16.

<sup>68</sup> Deuteronomy 6, 5.

<sup>69</sup> *Derekh Eres Zutta* chap. II. Cf. also *Nedarim* 62a and *Aḥoth* 4, 6.

<sup>70</sup> Cf. *Soṭah* 31a.

p. 9a

אֵלֵא אנה קריב מן אלמכלין אד וליס עמלה למראיאה אל  
 אדמיין ובחסב מא יפהם מן הדה אלאקסאם יפהם האל  
 עדה אקסאם תתרכב מנחא ואצולהא הי אלתי בינאהא  
 פאפהם דלך ואעמל עליה והו תע יצונך מן אלריא ויעינך  
 עלי אלמכלאין :

5

יד פִּזְל פי אלהמה

אלרחמה מן אלמסאלך אלרפיעה ומן מקאצד אלשריעה . והי  
 אל צפה מן אלצפאת אלמנסוכה אליה תע אל רחום וכרתת אל  
 תורה דלך כי אל רחום יזי אלהיך וקאלת אלאנביא כי אתה אל חנון  
 ורחום וקד נדבת אלשריעה להדא אלכלק אלכרים וראצת לה  
 ריאצה כתירה ורקקת קסאוה אלקלוב כל מא אמר  
 בה מן רפד אלפקרא ואלמסאכין ורד רהן אלפקיר ריאצה  
 לחצול כלק אלרחמה ונהי תע ען אלקסאוה לא תאמין את  
 לבבך וקאל פי תרקוק קסאוה אלקלב כי הוא כסותה לבדה  
 הוא שמלתו לערו במה ישקב וקאל איוב  
 אם לא ככיתי לקשה יום ענמה נפשי לאביון ונחן  
 מסתנניון ען אלאטאלה פי תביון פצילה הדא אלמסלך וזנבה  
 לטהורה ולמא תקדם לנא ביאנה פי אלנו אלתאלת מן הדא אל  
 כתאב פי רפד אלפקרא ולמא דכרנאה מן תביון אלתורה  
 לרחמה יוסף פי אלפצל אלדי דכרנא פיה סיר אלאבות אלא אן  
 נחן נקול הנא אן הדא אלמסלך אלרפיע אלדי נשיר אליה ליס הו

10

15

20

8 שמות לד' ו' | 9 דברים ד' לא' | 9 יונה ד' ב' ועיין יואל ב' יג' / נחמיה ט' יז' / לא' / דברי הימים ב' ל' ט' |  
 13 דברים טו' ז' | 14 שמות כב' כו' | 15 איוב ל' כה' |

1 אלא | 1 אלמכלין | 1 אד | 1 למראיאה | 2 הדה | 3 אקסאם עדה | 3 תתרכב |  
 3 בינאהא | 4 דלך | 5 אלאכלאין | 6 אלרחמה | 7 אלרחמה | 7 אלרפיעה | 7 אלשריעה |  
 8 אול | 8 צפה | 8 אלמנסוכה | 8 וכרתת | 9 דלך | 10 אלשריעה | 10 להדא | 10 אלכלק |  
 11 ריאצה | 11 כתירה | 11 ורקקת | 11 קסאוה | 12 ורד | 12 דהן | 12 ריאצה | 13 כלק |  
 13 אלרחמה | 13 אלקסאוה | 14 קסאוה | 16 לקשה | 16 ענמה לאביון | 17 אלאטאלה |  
 17 פצילה | 17 הרא | 18 אלתאלת | 18 הדא | 19 דכרנאה | 20 לרחמה | 20 אלדי |  
 20 דכרנא | 20 סיר | 20 אלא | 21 הרא | 21 אלדי |

Yet he is near to the sincere (man) inasmuch as his performance p. 9a  
is not (meant) for the dissimulation of men. And according to  
what can be understood from these divisions there can be understood  
the condition of a number of divisions composed of them but the  
elements are those that we have explained. So (then) understand  
that and act upon it, then He, exalted be He, will guard thee  
against hypocrisy and will aid thee towards sincerity.

A chapter on mercy

XIV

Mercy is (one) of the elevated paths and (one) of the purposes  
of the Law: and it is the first attribute of the attributes ascribed  
to Him, exalted be He, (he being called:) “a merciful God”;<sup>71</sup>  
and the Torah repeated that (appellation by saying): “For a  
merciful God is the Lord thy God.”<sup>72</sup> And the prophets have  
said: “For Thou art a gracious and merciful God.”<sup>73</sup> And the  
Law has already exhorted to this noble trait and given a con-  
siderable training for it and softened the hardness of hearts.  
Whatever He has commanded in the matter of supporting the  
poor and the needy and of returning the poor man’s pledge is a  
discipline towards the attainment of the trait of mercy. And He  
has forbidden, exalted be He, hardness (of heart), (saying): “Thou  
shalt not harden thy heart”;<sup>74</sup> and He said in order to soften the  
hardness of heart: “For that is his only covering, it is his garment  
for his skin; wherein shall he sleep?”<sup>75</sup> And Job said: “If I have  
not wept for him that was in trouble, and if my soul grieved not  
for the needy.”<sup>76</sup> And we have no need for expatiating on the  
exposition of the excellence of this path and of its necessity  
because it is (too) apparent, and because of what has been pre-  
viously explained by us in the third part of this book in connection  
with the support of the poor, and because of what we noted of  
the Torah’s exposition of Joseph’s mercy in the chapter wherein  
we noted the lives of the patriarchs. We shall only say here that  
this elevated path to which we refer does not (consist)

<sup>71</sup> *Exodus* 34, 6.

<sup>72</sup> *Deuteronomy* 4, 31.

<sup>73</sup> *Jonah* 4, 2. Cf. also *Joel* 2, 13. *Nehemiah* 9, 17. 31. II *Chronicles* 30, 9.

<sup>74</sup> *Deuteronomy* 10, 7.

<sup>75</sup> *Exodus* 22, 26.

<sup>76</sup> *Job* 30, 25.

p. 9<sup>b</sup>    אן יכון אלאנסאן דא רָקָה וּאנפעאל מִפֿרט כאלנסואן ונחוחֿן מן  
 אלצעיפֿין אלנפוס אלדין יצל אלאמר בכעצהם אן ירָך מן דבֿח  
 אלפרונֿ ונחו דלך בל אן תכון אלנפס מאילהֿ ען גאנב אלקסאווֿה  
 אלי גאנב אלרחמהֿ ואלרָקָה ומע דלך מִצֿרפֿה ללרחמהֿ פי  
 חָך מן ינב אן ירחם כאלמלהוף מן צֶר ינאתֿ ואלמסתגֿור    5  
 מטֿן ישלמה ינאר ואלניעאן ישעם ואלעריאן יכסי ונחו  
 דלך ומִמתנעהֿ מן אלרחמהֿ עלי מן אונבת אלשריעהֿ אל  
 קסאווֿה עליה כמא אמר אללה תע פי אלקאתל אן לא יחמי  
 וכי יוד איש על רעהו להרגו בערמה מעם מוכחי תקחנו  
 למות וקאל פיה איצא וכי יהיה איש שנא לרעהו וארב לו    10  
 וקם עליו וכי ושלחו וקני עירו ולקחו אתו משם ונתנו אתו  
 ביד נאל הדם ומת לא תחוס עינך עליו וכו' וקאל פי אלנחי ען  
 אלאשפאק עלי אלמסית ולו כאן אולוד אלמחבוב טבעא  
 ולא תחמל ולא תכסה עליו כי הרג תהרגנו ירך תהיה בו  
 בראשונה להמיתו וקאל איצא פי אלנחי ען אלאשפאק עלי    15  
 מן ינב אלקסאווֿה עליה וקצתהֿ אַת כָּפָה לא תחוס עינך  
 ואַכֿר מן דלך אמרה תע פי בן סורר ומורה אן יתולי אבוח  
 ואמֶה אחצארה לבית דין ליקָתל ותפשו בו אביו ואמו וכו'  
 ואנת אדא תאמֶלת אתאר אלאנביא ונרת פיהא אסתעמאל  
 אלרחמהֿ פי מוצעהא ואלקסאווֿה פי מוצעהא סיד אלנביין    20  
 משה עבד ויִי ושלוחו פי חָך אלמצרי אלמֶאלם ויך את המצרי

9 שטות כא' יד' | 10 דברים יש' יא' יג' | 14 דברים יג' ט' | 16 דברים כה' יב' | 18 דברים כא' יש' | 21 שטות ב' יב' |

1 דא | 1 רָקָה | 1 ונחוחם | 2 אלדי | 2 דבֿח | 3 דלך | 3 מאילהֿ | 3 אלקסאווֿה |  
 4 אלרחמהֿ | 4 ואלרָקָה | 4 דלך | 4 מִצֿרפֿה | 4 ללרחמהֿ | 5 צֶר | 5 ינאת | 7 דלך |  
 7 ומִמתנעהֿ | 7 אלרחמהֿ | 7 אלשריעהֿ | 7 אלקסאווֿה | 16 אלקסאווֿה | 16 עינך | 17 ואכֿר |  
 17 דלך | 17 יתולי | 18 ואמֶה | 18 ליקָתל | 19 אדא | 19 תאמֶלת | 19 אתאר |  
 20 אלרחמהֿ | 20 ואלקסאווֿה |



in the man's being soft and excessively impressionable like the women and those (that are) like them of the weak-souled in the case of one of whom the matter reaches (such a point) that he is seized with pity at the slaughtering of chickens and the like, but (it consists) in the soul's inclining from the direction of hardness (of heart) to the direction of mercy and softness (of heart) and its employing, for (all) that, mercy in the case of him on whom mercy must be exercised—such as that he who is afflicted by misfortune be helped, and that he who asks for protection against him who wrongs him be protected, and that the hungry be fed and the naked be clothed and so forth—and its refraining from mercy on him towards whom the Torah required hardness of heart just as God, exalted be He, commanded with regard to the slayer that he should not be protected: “And if a man come presumptuously upon his neighbor, to slay him with guile, thou shalt take him from My altar, that he may die.”<sup>77</sup> And He also said regarding him: “But if any man hate his neighbor, and lie in wait for him, and rise up against him, &c.; then the elders of his city shall send and fetch him thence, and shall deliver him into the hand of the avenger of the blood that he may die. Thine eye shall not pity him, &c.”<sup>78</sup> And He said, prohibiting (the entertaining of) compassion for the seducer, even if he be (one's) child, the (thing most) beloved by nature: “And thou shalt not spare nor conceal him; but thou shalt surely kill him; thy hand shall be first upon him to put him to death.”<sup>79</sup> And he said also, prohibiting (the entertaining of) compassion on him against whom hardness of heart is required: “And thou shalt cut off her hand, thine eye shall have no pity.”<sup>80</sup> And (still) severer than that is His command, exalted be He, with regard to the wayward and rebellious son that his father and his mother take charge of bringing him to court that he be killed: “Then shall his father and his mother lay hold on him, &c.”<sup>81</sup> And if thou dost carefully regard the records of the prophets thou wilt find in them the use of mercy in its (proper) place and of hardness (of heart) in its (proper) place. The master of prophets, Moses, servant of the Lord and His messenger in the case of the tyrannical Egyptian, “[And]<sup>82</sup> he smote the Egyptian,

<sup>77</sup> *Exodus* 21, 14.

<sup>79</sup> *Deuteronomy* 13, 9.

<sup>81</sup> *Deuteronomy* 21, 19.

<sup>78</sup> *Deuteronomy* 19, 11. 12. 13.

<sup>80</sup> *Deuteronomy* 25, 12.

<sup>82</sup> Words in brackets are in the text.

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ויטמנהו בחל ופי חֶקֶ בנות רעואל אלמפלומאת ויקם משה  
 ויושיעין וישק את צאנם ופי נווה מדין אמר עליה אלמלאם  
 הרנו כל זכר בטף וליס פי דלך רחמה ללמקתולין כל מצלחה  
 ללקאתלין וכדלך דוד עֵאָם פי חֶקֶ ישראל פתיאה פי שוחט  
 ככשת חבירו כי בן מות האיִש העשה זאת ואת הכבשה 5  
 וכו' על אשר לא המל ופי חֶקֶ אלכפאר וישם במגרה ובחריצי  
 הברזל ובמגרות הברזל ושמואל עֵאָם וישפס שמואל את  
 אנג לפני יוֹי ומתל דלך פי אתאר אלאנביא כתיר ולאִי שְׁ  
 אקול פי אתאר אלאנביא וקד שהד אלחֶקֶ עלי נפסה באן מע  
 כונה רחום וחנון וארך אפים ורב חסד ווצפ מן גִּזְאִיָּאת 10  
 רחמתה תע פי כתאבה מא וצפה קאל פי רחמתה לישמעאל  
 ענד ככאה מן עמישה וְכָכָא אִמָּה עליה כי שמע אלהים אל  
 קול הנער ופי סמאעה לְצִרְאֵךְ אֱלֹמְסַתְנִית אליה מן צֶדֶ והיה  
 כי יצעק אלי ושמעתי כי חנון אני וקאל עלי לסאן נבִיָּה מרום  
 וקדוש אשכון ואת דבא ושפל רוח להחיות רוח שפלים 15  
 ולהחיות לב נדכאים וקאל נבִיָּה כי שומע אל אביונים יוֹי ואת  
 אסיריו לא בזה וקאל פי קציה ניגוה ואני לא אחוס על ניגוה  
 העיר הגדולה אשר יש בה הרבה משתים עשרה רבוא אדם  
 אשר לא ידע בין ימינו לשמאלו ובהמה רבה ואעם מן דלך  
 ביאנה מא ישחד בה אסתקרא האל אלונוד ורחמיו על כל 20  
 מעשיו מע דלך קאל פי צפאתה אלכרימה פקד עון אבות על

1 שטות ב' יו' | 3 כטרבר לא' יו' | 5 שטואל ב' יב' ה' י' | 6 שטואל ב' יב' לא' | 7 שטואל א' מו' לב' |  
 12 בראשית כא' יו' | 13 שטות כב' כו' | 14 ישעיה נו' טו' | 16 תהלים סט' לד' | 17 יונה ד' יא' |  
 20 תהלים קט"ו ט' | 21 שטות לד' י' |

2 נווה | 3 דלך | 3 רחמה | 3 מצלחה | 4 וכדלך | 8 ומתל | 8 דלך | 8 אתאר |  
 8 כתיר | 9 אתאר | 13 לְצִרְאֵךְ | 13 אֱלֹמְסַתְנִית | 13 צֶדֶ | 17 קציה | 19 דלך |  
 20 אסתקרי | 21 דלך | 21 אלכרימה |

and hid him in the sand";<sup>83</sup> and in the case of the daughters of Reuel that had been wronged, "[And] Moses stood up and helped them and watered their flock";<sup>84</sup> and in connection with the campaign against Midyan he commanded, peace be upon him, "Slay every male among the little ones,"<sup>85</sup> and there was not (displayed) therein mercy towards those who were (subsequently) slain but (there was considered) the welfare of the slayers. And likewise David, peace be upon him, where Israelites were concerned, his sentence was with regard to him who slaughtered his neighbor's lamb, "That the man who has done this deserveth to die, and the lamb, &c., because he had no pity,"<sup>86</sup> and where infidels were concerned, "[And] he put them under saws and under harrows of iron and under axes of iron."<sup>87</sup> And Samuel, peace be upon him, "[And Samuel] hewed Agag in pieces before the Lord."<sup>88</sup> And there are many (instances) like these among the records of the prophets. And why shall I say among the records of the prophets when God<sup>89</sup> has already testified regarding Himself that despite His being merciful and gracious and long-suffering and abundant in kindness—and He has described in His book of the particularities of His mercy, exalted be He, what he has described. He said, (namely,) in connection with His mercy over Ishmael when he wept because of his thirst and his mother wept over him: "For God hath heard the voice of the lad,"<sup>90</sup> and with regard to His hearing the cry of him who appeals to Him for help from misfortune: "And it shall come to pass, when he crieth unto Me, that I will hear; for I am gracious."<sup>91</sup> And He said in the language of His prophet: "I dwell in the high and holy place, and with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."<sup>92</sup> And His prophet said: "For the Lord hearkeneth unto the needy and despiseth not His prisoners."<sup>93</sup> And he said in the case of Nineveh: "And should not I have pity on Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand, and also much cattle?"<sup>94</sup> And more embracing than that is His declaration, to which the inference from the condition of creation testifies, "And His tender mercies are over all His works"<sup>95</sup>—in spite of that He said in (describing) His noble attributes (that He) "visiteth the iniquity of the fathers upon

<sup>83</sup> *Exodus* 2, 12.

<sup>84</sup> *Exodus* 2, 17.

<sup>85</sup> *Numbers* 31, 17.

<sup>86</sup> *II Samuel* 12, 5, 6.

<sup>87</sup> *II Samuel* 12, 31.

<sup>88</sup> *I Samuel* 15, 33.

<sup>89</sup> literally "the Truth." Cf. the introduction.

<sup>90</sup> *Genesis* 21, 17.

<sup>91</sup> *Exodus* 22, 26.

<sup>92</sup> *Isaiah* 57, 15.

<sup>93</sup> *Psalms* 69, 34.

<sup>94</sup> *Jonah* 4, 11.

<sup>95</sup> *Psalms* 145, 9.

כנים ועל בני בנים וקאל עבדה ורסולה אלמנעם עליה בתעריפה p. 10b  
 אלצפאת אלכרימה כי ווי אלהיך אש אכלה הוא אל קנא וקאל יהושע  
 כי אלהים קדשים הוא אל קנא הוא לא ישא לפשעכם ולחטאתיכם  
 כי תעובו וכו' ומתל דלך כתיב וקאל אלחכמו זל פי אלנדב  
 5 ללרחמה אן כל מן לה כלק אלרחמה ירחמה תע ואסתדלווא  
 עלי דלך בקול אלכתאב ונתן לך רחמים ורחמך והרכך  
 ומע דלך קאלוא אין מרחמין אלא על מי שיש בו דעת (בדבר)  
 רחמתך או קלה אנפעאלך ומקאומה רקתך בחסב מא  
 ירציה תע לא בחסב מא יקציה טבעך אלנאקין או  
 10 עואידך אלגיר מרתבה עלי אלקואנין אלשרעיה ובעד  
 דלך פלתעלם אן רחמה מן לא יסתחך אלרחמה אקל  
 כטר פי אלדין מן אן לא ירחם מן יסתחך אלרחמה ובחסב  
 דלך יגב אלתאני פי מקאצעה אלמתעדי כמה קאל תע פי  
 אעטם אלדנוב והו דנב עז ודרשת וחקרת ושאלת היטב  
 וקאל פי עד זומם ודרשו השופטים היטב ולא יגב אלתאני  
 15 פי מן אשכל אמרה הל הו מסתחך אלצדקה ואלבר או גיר  
 מסתחך פי כל מן ילתמס צדקה אלא כמה קאלוא אמר פרנסוני  
 אין בודקין אהריו ויגב אן לא יבארר ללקצאין כמה פחמוא  
 מן צפאתה תע ארך אפים ולא יגב תאכיר אלבר ואלצדקה  
 20 קאלוא אן נחום איש גם זו עאם אלדי כאן מן אלצלאה ואלולאיה  
 פי היין כאנת כראמאתה כמה שחר פי מעשויות אלתלמוד

2 דברים ד' כד' | 3 יהושע כד' יט' כ' | 5 שבת קנא: ועיין תוספתא בבא קמא סוף ט' | 6 דברים יג' יח' |  
 7 עיין ברכות לג', סנהדרין צב. | 14 דברים יג' טו' | 15 דברים יט' יח' | 17 בבא בתרא ט. | 18 תענית  
 ירושלמי סוף ב' הלכה א' וסיקתא דרב כהנא הוצאת בובר דף קמא: ועיין ערובין כג. ובבא קמא ג. | 19 שמות לד' ו'  
 כמדבר יד' יח' | 21 תענית כא. |

2 אלכרימה | 4 ומתל | 4 דלך | 4 כתיב | 5 ללרחמה | 5 כלק | 5 אלרחמה |  
 5 ואסתדל | 6 דלך | 7 דלך | 8 קלה | 8 ומקאומה | 8 רקתך | 10 מרתבה | 10 אלשרעיה |  
 11 דלך | 11 רחמה | 11 אלרחמה | 11 אקל | 12 כטר | 12 אלרחמה | 13 דלך |  
 13 מקאצעה | 13 אלמתערי | 14 אלדנוב | 14 דנב | 16 גיר | 17 אלא | 18 יבארר | 18 ללקצאין |  
 19 תאכיר | 20 אלדי | 20 ואלולאיה | 21 שרר |

the children and upon the children's children." <sup>96</sup> And His servant p. 10b and messenger, who was graced (by Him) in that He made known (to him) His noble attributes, said: "For the Lord thy God is a devouring fire, a jealous God." <sup>97</sup> And Joshua said: "For He is a holy God; He is a jealous God; He will not forgive your transgressions nor your sins. If ye forsake, &c." <sup>98</sup> And there are many statements like these. And the sages, blessed be their memory, said, exhorting to mercy, that whoever possesses the trait of mercy, He, exalted be He, has mercy on him; <sup>99</sup> and they cited as a proof for that the declaration of the Bible: "And He will show thee mercy, and have compassion upon thee, and multiply thee," <sup>100</sup> and in spite of that they said: "One should have mercy only on him who has sense." <sup>101</sup> (So then) thy mercy or the littleness of thy impressionability and the resistance to thy softness (of heart) should be according to what God regards as acceptable not according to what thy defective nature or thy habits that are not regulated according to the rules of the Law decide. And after that know that pitying him who deserves no pity is religiously less dangerous than that he who deserves pity be not pitied. And in accordance with that patience is necessary in the punishment of the transgressor, as He, exalted be He, said with regard to the greatest of sins, and that is the sin of idolatry, "Then shalt thou inquire, and make search, and ask diligently"; <sup>102</sup> and He said regarding the perjured witness, "And the judges shall inquire diligently." <sup>103</sup> But there should be no slowness (of action) with reference to him whose case is doubtful as to whether he deserves charity and benevolence or does not deserve (it), (i. e.) with reference to any one who implores charity. But (it is) as they said: "If he says, 'sustain me,' one does not investigate about him." <sup>104</sup> And no haste must be made to punish, as they have understood from His attributes, exalted be He, <sup>105</sup> (namely from the one that He is) "long-suffering." <sup>106</sup> And there must be no delay of benevolence and charity. They have said that Nahum of Gimso, peace be upon him, who was in so high a stage of virtuousness and holiness that the miracles (that occurred) to him were such as is well known in the stories of the Talmud, <sup>107</sup>

<sup>96</sup> Exodus 34, 7.      <sup>97</sup> Deuteronomy 4, 24.      <sup>98</sup> Joshua 24, 19, 20.

<sup>99</sup> Shabbath 151b. Cf. also Tosefta Baba Kama chap. 9.      <sup>100</sup> Deuteronomy 13, 18.

<sup>101</sup> Cf. Berakhoth 33a, Sanhedrin 92a.      <sup>102</sup> Deuteronomy 13, 15.

<sup>103</sup> Deuteronomy 19, 18.      <sup>104</sup> Baba Bathra 9a.

<sup>105</sup> T'a'anith, Palestinian Talmud chap. 2, halakhah 1, Pesikta derab Kahana ed. Buber p. 161b. Cf. also 'Eruvin 22a, Baba Kama 50a.

<sup>106</sup> Exodus 34, 6. Numbers 14, 18.      <sup>107</sup> T'a'anith 21a ff.

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אִמְתַּחַן פִּי נִסְמָה בְּאַלְעָמִי וְאַלְנֹדָאִם וְאַנְה סָאֵל עֵן סַבֵּב דְּלֶךְ  
 פּאַכְבֵּר אַנְה כַּאֵן דָּאֵת יוֹם מִסַּאפְרָא וְמַעַה מֵאַכּוֹל פּאַצֵּל  
 פּאַלְתַּמֶּס מְנַה פְּקִיר צַאדְפַּה פִּי אֶלְטְרִיק אֶלְקוֹת פּאַסְתַּבְצֵרַה  
 אֵלִי אֵן יַחַטְּ אֶלְחַמֵּל עֵן דַּאֲבַתְהָ פִּעְנֹז אֶלְפְּקִיר עֵן תַּבְעֵיָהּ אֵל  
 5 דּוּאֲבֵּ פִי אֶלְסִיר וּוְקַע פִּי אֶלְטְרִיק וּמַאֵת וְאַנְה עֵאֵס עֵלִם  
 אַנְה אֶתֶם פִּי כּוֹנַה לֶם יִבְאֵדֵר בַּאֲכֵרָאֵנִי מֵא יִמוֹנַה בַּה  
 וְעֵטְס דְּלֶךְ עֵלִיָּה וְדַעַא לַה תַּע כַּאֵן יִמְתַּחְנַה פִּי דַאֵר אֵל  
 דְּנִיָּא וְלֹא יִקְאֲצַעַה פִּי דַאֵר אֶלְאֲכֵרָהּ פּאַבְתְּלִי בְּתֶלֶךְ אֶלְמַחְנַה  
 וְקַאֲלוּא זֶל מְרוּבַה מְדַת רַחֲמִים מְמַדַּת הַדִּין אַחַת לַחֲמֵשׁ  
 10 מַאוֹת אֶסְתַּכְרָנּוּא דְּלֶךְ מִן קוֹל אֶלְכְּתַאֲב פִּי מְדַת רַחֲמִים  
 נִצֵּר חֶסֶד לְאַלְפִים אֶלְדִּי שְׂרַחַה אֶנְקְלוֹס לְאַלְפִי דְּרִין כְּמַא  
 קַאֵל אֶלְנִיָּן אֶלְאֲכֵר לְאַלְפֵּי דּוֹר וְאַקְלֵ אֶלְנִמַּע אֶתְנַאֵן וְאֵד אֶלְפִים  
 אֶנִּיָּאֵל אֶקְלַהָּא אֶלְפַּאֵן גִּיל וְקַאֵל פִּי מְדַת הַדִּין פְּקֵד עוֹן אֲבוֹת  
 עַל בְּנִים עַל שְׁלִשִׁים וְעַל רַבְעִים וְקַטַּע וְאֵדָא קְסַמוּא אֶלְפַּאֵן  
 15 עַלִי אַרְבַּעֵה נָאֵת אַחַת לַחֲמֵשׁ מַאוֹת פּאַפְהֶם דְּלֶךְ וְאַעֲמַל  
 עֵלִיָּה .

מִן פִּצֵּל פִּי אֶלְכֵרֶם

אֶלְכֵרֶם עֵבַאֲרַהּ עֵן אֶפּאַצֵּה אֶלְכִיר עֵלִי מִן לֹא יִסְתַּחֲקַהּ  
 וְיִסְתַּוְנַבַּה עֵלִי מִפִּיצֵה עֵלִיָּה לֹאֵן תּוֹפִיָּה אֶלְאֶנִיר אֶנְרַתְהָ  
 20 וְתַקְצִיָּה רַבֵּ אֶלְדִּין דִּינַה לִיסַת כְּרַמָּא בַּל אֶנְצַאֲפֵא וְעַדְאֵלַהּ  
 וְאַלְצַדְקַה עֵלִי אֶלְפַקְרַא וְאַלְתַּצִּיָּיָּה וְאַלוֹהַבַּה וְנַחְוַהָּא הִי אֶלְכֵרֶם

I העניית כא- | 9 תוספתא סוטה פיק ד' | 11 שמות לד' ד' | 12 דברים ד' ט' | 13 שמות כ' ה' |

I מִמְתַּחַן | I וְאַלְנֹדָאִם | I דְּלֶךְ | 2 פּאַכְבֵּר | 2 דָּאֵת | 2 מִסַּאפְרָא | 3 פְּקִיר | 4 יַחַטְּ |  
 4 דַּאֲבַתְהָ | 4 תַּבְעֵיָּה | 4 אֶלְדּוּאֲב | 6 אֶתֶם | 6 בַּאֲכֵרָאֵנִי | 7 דְּלֶךְ | 8 אֶלְאֲכֵרָהּ | 8 אֶלְמַחְנַה |  
 10 דְּלֶךְ | 11 אֶלְדִּי | 12 אֶלְנִיָּן | 12 אֶלְאֲכֵר | 12 וְאַקְלֵ | 12 אֶתְנַאֵן | 12 וְאֵד | 13 אֶקְלַהָּא |  
 13 אֶלְפִין | 14 וְאֵדָא | 14 קְסַמוּא | 14 אֶלְפִין | 15 אַרְבַּעַה | 15 דְּלֶךְ | 18 עֵבַאֲרַהּ |  
 18 אֶפּאַצֵּה | 18 אֶלְכִיר | 18 יִסְתַּחֲקַהּ | 19 תּוֹפִיָּה | 20 וְתַקְצִיָּה | 20 רַב | 20 וְעַדְאֵלַהּ |  
 21 וְאַלוֹהַבַּה |

was tried (by God) in his body with blindness and leprosy, and that he was asked for the reason for that, and he related that one day he was travelling and had with him abundant food, and a poor man who happened to meet him on the road implored nourishment from him, so he asked him to wait until he would take the load down from his beast of burden. But the poor man was too weak to follow the beasts on the march and he fell on the road and died, and (Nahum said) that he, peace be upon him, knew that he had been at fault for not hastening to bring forth that wherewith he could sustain him; and that weighed sorely upon him, and he prayed to Him, exalted be He, to try him in this world and not to punish him in the world to come. So he was tried with this trial.<sup>108</sup> And they have said, blessed be their memory: "The quality of mercy is five-hundred times as great as the quality of justice."<sup>109</sup> They derived this from the statement of the Bible regarding (God's) quality of mercy (namely that He) "keepeth kindness unto thousands"<sup>110</sup> which Onkelos interpreted "unto thousands of generations" as the other (scriptural) passage says: "to a thousand generations,"<sup>111</sup> and the smallest plural (number) is two. And since now of thousands of generations the smallest (plural thousand) is two thousand generations and (Scripture) says regarding (God's) quality of justice (that He)<sup>112</sup> "visiteth the iniquity of the fathers upon the children unto the third and fourth generation" and stops, then when two thousand is divided by four the quotient is one for every five hundred. So understand that and act upon it. p. 11a

#### A chapter on generosity

XV

Generosity is an expression for the lavish bestowal of benefits upon him who does not have any claim upon it nor deserves it from him who lavishes it upon him, for paying the hired man his wage and the creditor his debt is not generosity but righteousness and justice, and charity to the poor, and hospitality, and gift-giving and the like are generosity.

<sup>108</sup> *Ta'anith* 21a.

<sup>109</sup> *Tosefta Soṭah* IV beginning.

<sup>110</sup> *Exodus* 34, 7.

<sup>111</sup> *Deuteronomy* 7, 9.

<sup>112</sup> *Exodus* 20, 5.

p. 11b

5 ואלכרם מן אלמסאלך אלרפיעה ומן מקאצד אלשריעה ומן  
 אלצפאת אלמנסובה אליה תע לאנה תע כין מן צפאתה  
 מא הו מְשֹׁאֵד מן כרמה וגודה חנון . ורב חסד . ואינאדה  
 תע אלונוד פצל וכרם מנה אמרתי עולם חסד יבנה וגודה  
 10 וכרמה עאם לכל מכלוקאתה טוב ויי לכל ויגב אן תפהם  
 אלפרק בין אלכרם אלדי מקאבלה אלככל ובין אלסכא אלדי  
 מקאבלה אלשח לאן אלסכא ואלשח פי מא יתעלק בראת  
 אלאנסאן אלסכא יוגב אן יוסע אלסכי עלי נפסה פי נפקתה  
 וכסותה וסכנה ונחו דלך ואלשח יוגב אן יכון אלשחית מקתרא  
 15 עלי נפסה מציקא עליהא ואלכרם ואלככל פי מא יתעלק  
 במא יצל מן נהה אלאנסאן לגירה אלכרם יוגב אן יגוד אל  
 כרים עלי גירה ואלככל יוגב אן לא יגוד עלי גירה ולו כאן  
 מוסעא עלי נפסה פאלכרם אלמנדוב אליה אן יכון אלאנסאן  
 גואדא עלי גירה לא אן יכון מוסעא עלי נפסה פקט כל  
 20 לו כאן מקתרא עלי נפסה גואדא עלי גירה לכאן דלך  
 זואדה פי כרמה וליס אלכרם אלמחמוד אן ינפק אלאנסאן  
 מאלה עלי גירה פי ונהה וגיר ונהה כמא יפהם אלזמהור  
 מן האל אלכרם אנה אטעאם אלטעאם אלכתיר לאי מן אתפק  
 ואיצאל אלהבאת לאי מן כאן פקט כל אלכרם אלמנדוב אליה  
 25 אנה מן אלמסאלך אלרפיעה אן יכון אלאנסאן כרימא גואדא  
 ממא רוקה אללה תע איאה עלי גירה ממן יצטר אליה ויסתחקה

3 שטות כב' כו' לד' ו', יואל ב' יג' יונה ד' ב' ועוד | 3 שטות לד' ו', כטרבר ד' ח' יואל ב' יג'  
 יונה ד' ב' ועוד | 4 תהלים סט' ג' | 5 תהלים קט"ו ט' |

1 אלרפיעה | 1 אלשריעה | 2 אלמנסובה | 2 בין | 3 משאהר | 5 עאם | 5 מכלוקאתה |  
 6 אלדי | 6 אלככל | 6 אלדי | 7 יתעלק | 7 בראת | 9 דלך | 9 מקתרא | 10 מציק |  
 10 ואלככל | 10 יתעלק | 11 נהה | 11 לגירה | 12 גירה | 12 ואלככל | 12 גירה | 14 גירה |  
 14 נפסק | 15 מקתרא | 15 נפסק | 15 גירה | 15 דלך | 16 זואדה | 17 גירה | 17 ונהה |  
 17 וגיר | 17 ונהה | 18 אלכתיר | 18 לאי | 18 אתפק | 19 לאי | 20 אלרפיעה | 21 ממא |  
 21 איאה | 21 גירה | 21 ממן |



And generosity is (one) of the elevated paths and (one) of the purposes of the Law and (one) of the attributes ascribed to Him, exalted be He, for He, exalted be He, defined (it to be) of His attributes what is seen of His generosity and His liberality, (namely that He is) “gracious”<sup>113</sup> and “abundant in kindness.”<sup>114</sup> And His bringing into existence of creation was (an act of) bounty and generosity from His part (as He said:) “I have said: ‘The world is built out of kindness.’”<sup>115</sup> And His liberality and His generosity embrace all His creatures. “The Lord is good to all.”<sup>116</sup> And thou must understand the difference between generosity the opposite of which is miserliness and between prodigality the opposite of which is parsimony, for prodigality and parsimony are (expressions) for what pertains to the man himself: prodigality brings it about that the prodigal be lavish toward himself in his sustenance, his dress and his habitation and the like and parsimony brings it about that the parsimonious be stingy with respect to himself and pinch himself; and generosity and miserliness are (expressions) for what pertains to what arrives from the part of a man to another than he: generosity brings it about that the generous be liberal toward his fellow and miserliness brings it about that he be not liberal toward his fellow even though he is lavish toward himself. Now the generosity that is exhorted to (consists) in the man’s being liberal toward his fellow not in his being lavish toward himself only; on the contrary, if he be stingy with himself and liberal toward his fellow that would be an increase in his generosity. And the generosity that is lauded does not (consist) in a man’s spending his wealth upon another than himself in any way whatsoever, as the multitude understands of the condition of generosity that it means merely giving much food to whoever chances (to come the way) and the presenting of gifts to whoever is there, but the generosity that is exhorted to as being (one) of the elevated paths (consists) in the man’s being generous (and) liberal with that which God, exalted be He, has given to him toward such a person other than he as needs and deserves it.

<sup>113</sup> *Exodus* 22, 26, 34, 6. *Joel* 2, 13. *Jonah* 4, 2 et al.

<sup>114</sup> *Exodus* 34, 6. *Numbers* 14, 18. *Joel* 2, 13. *Jonah* 4, 2 et al.

<sup>115</sup> *Psalms* 89, 3.

<sup>116</sup> *Psalms* 145, 9.

p. 12 a לאנה תע אלגואד עלי אלאטלאק לס יפין אלצורה אלעקליה  
 עלי אלמואז אלחמארי ואלכילי כל עלי אלמואז אלאנסאני  
 ולא געל אנדיה אלחיואן אלגיר נאטק לטיפה אלגואהר מִפְנֵה  
 כאנדיה אלאנסאן ולא גאר באלתורה עלי כאפר תרך או  
 אלסודאן ולא אוחי ונבא מן לים באהל פאפהם דלך פתאמֶלַח 5  
 ואלכרם פי אלמאל אן לא יכתון אלאנסאן מא רוקה אללה תע  
 מנה ליורתה לגירה יצבר ולא ידע מי אספם ושלמה  
 בִּין אן דלך מחנה ועקובה ללמדנבין ולחוטא נתן ענין  
 לאסוף ולכנוס ולא יצדפה פי פצול עישה או נפקה  
 עיאלה פקט כל יכון מצרפא ללמאל פי צרויאתה ומא 10  
 יקרָב מנחה הו ועיאלה ודויה וגואדא בה עלי גירה כמא  
 נרב אלכתאב לדלך פי קולה ושמחת בכל הטוב אשר נתן  
 לך יִוִי אלהיך ולביתך אתה וחלוי והגר אשר בקרבך ופרק  
 בין מן כולמיתך חפלה יטעם פיהא אנגיא גיר מצטרין  
 עליהא ובין מן יטעם בקרהא פקרא מצטרין קאל תע פי 15  
 צפאתה וגודה להחיות רוח שפלים ולהחיות לב נדכאים  
 וקאל פי אלנדב למא ירציה הלוא פרם לרעב לחמך ועניים  
 מרודים תביא בית כי תראה ערם וכסיתו וכו' ותפק  
 לרעב נפשך ונפש נענה תשביע וכו' ולים אלכרם אל  
 מנרוב אליה באלמאל ומא ישתרי בה פקט כל ובאלגאה ובאל 20  
 עלם ובאלדין אמא באלגאה פאן יגוד אלאנסאי במא רוקה

| תהלים לט' ו' | 8 קהלת ב' כו' | 12 דברים כו' יא' | 16 ישעיה נו' טו' | 17 שם נח' ז' | 18 שם נח' י' |

1 יפין | 1 אלצורה | 1 אלעקליה | 3 אנדיה | 3 לטיפה | 3 מפנה | 4 כאנדיה | 5 ונבי |  
 5 דלך | 5 פתאמֶלַח | 6 אלכרם | 6 יכתון | 7 ליורתה | 8 דלך | 8 מחנה | 8 ועקובה |  
 8 ללמדנבין | 9 יצדפה | 9 נפקה | 10 מצרפא | 10 צרויאתה | 11 הוא | 11 כהי | 11 גירה |  
 12 לדלך | 14 חפלה | 14 יטעם | 14 אנגיא | 14 גיר | 14 מצטרין | 15 יטעם | 15 מצטרין |  
 18 ערום | 20 ישתרי |

For He, exalted be He, the liberal one absolute, did not pour out the intellectual Form upon the temperament<sup>117</sup> of the donkey and the horse but upon the human temperament, and He did not make the nourishment of the non-reasoning animal as fine in substance (and) as variegated as the nourishment of man; and He was not liberal with the Torah toward (the) infidel Turk<sup>118</sup> or the negroes,<sup>119</sup> and he did not reveal nor announce (anything) to any one who was not worthy of it. So understand that and meditate about (it). Now generosity with (one's) wealth consists in the man's not hoarding that whereof God, exalted be He, has given to him so that he cause another to inherit it,—“He heapeth up riches, and knoweth not who shall gather them.”<sup>120</sup> And Solomon explained that that is an affliction and a punishment for the sinners: “And to the sinner He giveth the task, to gather and to heap up,”<sup>121</sup>—nor in merely spending it on things superfluous to his sustenance or the upkeep of his family, but he should spend his wealth on his necessities and what is close to them<sup>122</sup> (for) him, and his family and those belonging to him, and be liberal therewith toward his fellow just as the Bible exhorted thereto by its statement: “And thou shalt rejoice in all the good which the Lord thy God hath given unto thee, and unto thy house, thou, and the Levite, and the stranger that is in the midst of thee.”<sup>123</sup> And there is a difference between him who is generous with a well-visited banquet wherein he gives to eat to rich (people) who do not need it and between him who with its quantity feeds poor (people) who need (it). He said (namely), exalted be He, with respect to His attributes and His liberality: “To revive the spirit of the humble and to revive the heart of the contrite ones.”<sup>124</sup> And He said exhorting to what he finds acceptable: “Is it not to deal thy bread to the hungry, and that thou bring the poor, that are cast out, to thy house? When thou seest the naked, that thou cover him, &c.”<sup>125</sup> “And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, &c.”<sup>126</sup> And the generosity that is exhorted to is not only (generosity) with wealth and what can be bought therewith but also (generosity) with (one's) power, knowledge and religion. As for (generosity) with (one's) power (it consists) in the man's being liberal with that whereof God, exalted be He, has given him

<sup>117</sup> <sup>118</sup> <sup>119</sup> Viz. the introduction.

<sup>121</sup> *Ecclesiastes* 2, 26.

<sup>123</sup> *Deuteronomy* 26, 11.

<sup>125</sup> *Isaiah* 58, 7.

<sup>120</sup> *Psalms* 39, 7.

<sup>122</sup> i.e. close to being necessities.

<sup>124</sup> *Isaiah* 57, 15.

<sup>126</sup> *Isaiah* 58, 10.

p. 12b אלה תע מנה עלי מן יצטר אליה כמה ראינא דלך פי אתאר  
אלאנביא פי קול אלישע היש לדבר לך אל המלך או אל שר  
הצבא ואמא באלעלם פבאן יעלם מן יקצדה והו אהל  
לתעלם מא יעלמה כמה בין לנא אלנאקלון פי שרר  
ושננתם לבניך בניך אילו תלמידך וקאלוא פי שרר ראה 5  
למדתי אתכם וכו' מה אני למדתי כהנם אף אתם למדתם  
ממני כהנם אף כשתלמדו לדורות כהנם ואמא באלדין  
פבגד אלבעידין מנה אליה ואסתתואב אלעצאה בתוביכהם  
עלי דנובהם ותעריפהם כסארתהם ותנביההם מן גפלתהם  
כמא עלמנא אלנאקלון פי שרר הוכח תוכיח את עמיתך 10  
ואלתורה נדבת להרא אלכלק אלכרים ואלמסלך ארפייע נדבא  
כתירא וראצת לחצולה ותמכנה היאה פי נפוס אלמתשרעין  
ריאצאת מפננה כל מא אמר בה תע מן חקוק אלעניים  
פאה ופרט ועוללות ושכחה ומעשר עני וצדקה והלואה  
ומתנות כהונה ומעשר לוי ואלתאכיד פי בר אללוים ואלגרים 15  
והעניק עבד עברי ושמטת קרקע ושמטת כספים ודין  
היובל כל דלך ונחה ריאצה להרא אלכלק אלכרים ולכלק  
אלרחמה מצאפא לכונה ריאצה ללזהר עלי מא קדמנא  
ואלשריעה וצפת מן פי נפסה היאה אלכלכל בצפה אלכפר  
קאל יצאו אנשים בני בליעל וכו' וקאל השמר לך פן יהיה דבר 20  
עם לבכך בליעל לאמר וכו' וינב אן תעתבר אתאר אלאצל

2 מלכים ב' ד' י' | 5 ספרי דברים ו' ז' | 5 שם דברים ד' ה' ועיין נדרים לו. ובכורות כט. | 10 ספרא ויקרא  
י' ז' ועיין ערכין טו; ובבא מציעא לא. | 20 דברים יב' יד' | 20 שם טו' ט' |

1 יצטר | 1 דלך | 1 אתאר | 3 יעלם | 4 ללתעלם | 4 יעלמה | 4 בין | 8 פבגד |  
8 ואסתתואב | 8 אלעצאה | 8 בתוביכהם | 9 דנובהם | 9 גפלתהם | 10 עלמנא | 11 להרא |  
11 אלכלק | 12 כתירא | 12 ותמכנה | 12 היאה | 12 אלמתשרעין | 13 ריאצאת |  
13 מפננה | 13 בל | 15 ואלתאכיד | 15 בר | 17 ריאצה | 17 להרא | 18 אלרחמה |  
18 ריאצה | 19 ואלשריעה | 19 אלכלכל | 21 אתאר |

toward him who needs it as we see that in the records of the prophets in the statement of Elisha: "Wouldst thou be spoken for to the king or to the captain of the host?" And as for (generosity) with (one's) knowledge (it consists) in his teaching him who strives for it and he is worthy of learning what he would teach him as the transmitters (of tradition) explained to us in the interpretation of "and thou shalt teach them diligently unto thy children": "'Thy children' these are thy disciples."<sup>128</sup> And they have said interpreting (the words of) "Behold I have taught you": "Just as I have learnt gratis, so you too have learnt from me gratis, likewise when you teach (future) generations (let it be done) gratis."<sup>129</sup> And as for (generosity) with religion (it consists) in attracting those far from it to it and reclaiming the disobedient by reprimanding them for their sins and letting them know their error and rousing them from their state of neglectfulness, as the transmitters (of tradition) have taught us in the interpretation of "Thou shalt surely rebuke thy neighbor."<sup>130</sup> And the Torah has frequently exhorted to this noble trait and elevated path and has given variegated disciplines for its attainment and its becoming fixed as a form in the souls of the professors of the Law: whatever He, exalted be He, commanded of the laws of the poor, (namely,) *Peah* and *Peret* and *'Olleloth* and *Shikchah* and the poor-tithe and charity and loan(s) and the priesthood gifts and the Levitical tithe and the repetition with regard to the benevolence to (be shown to) the Levites and the strangers and the providing of the Hebrew slave (with gifts at his release) and the release of the soil and the release of money (on the Sabbatical year) and the law of the Jubilee, all that and the like is a discipline toward this noble trait and toward the trait of mercy in addition to its being a discipline for abstinence according to what we have said before. And the Law has described him in whose soul is the trait of miserliness with the epithet of unbelief. He said (namely): "Certain *base* fellows are gone out, &c."<sup>131</sup> and He said: "Beware that there be not a *base* thought in thy heart, saying, &c."<sup>132</sup> And thou must regard the records of the noble ancestor

<sup>127</sup> II Kings 4, 13.

<sup>128</sup> *Sifre on Deuteronomy* 6, 7.

<sup>129</sup> *Sifre on Deuteronomy* 4, 5. Cf. also *Nedarim* 37a. *Bekhoroth* 29a.

<sup>130</sup> *Sifra on Leviticus* 19, 17. Cf. also *'Arakhin* 16b, *Baba Mešia'* 31a.

<sup>131</sup> *Deuteronomy* 13, 14.

<sup>132</sup> *Deuteronomy* 15, 9.

p. 13a

אלשריף אברהם אבינו אלדי סן אלכרם כמא הו משהור  
 חתי בין אומות העולם אלי זמאננא הדא ינסב אליה מא הו  
 משהור מן אלתצייף קאל אלנאקלון עלי חכם אלתנדר פי  
 שרה וימע אשל אנה סן אכילה שתיה לוייה יענון אמעאם  
 אלציוף וסקיהם ותשייעהם ענד ודאעהם ולא תמון אן  
 5 כרמה עאם באמעאם אלמעאם ואלתצייף פקט בל דלך  
 אקל מראתב כרמה בל אעלם אן כרמה עאם כאן בעלמה  
 ודינה ונאהה ומאלה אמא כרמה בעלמה פאנה עאם כאן  
 ידרם ויעלם אלנאם ויהוד שם יוי ודרכי יוי אלי דלך אשאר אלנאקלון  
 10 זל בקולהם אברהם זקן ויושב בשיבה היה ואסנודא הדא  
 אלמנקול לניץ כמא יקולון קרא אסמכתא בעלמא פקאלוא  
 פי אסנארה שנאמר ואברהם זקן ואלתורה אשארת אלי  
 דלך בקולהא ואת הנפש אשר עשו בחרן ושרחה אנקלום  
 וית נפשתא דשעבידו לאוריתא בחרן והו מן נמלה מא  
 15 יפהם מן קולה תע ענה כי ידעתיו למען אשר יצוה וכו'  
 ואמא כרמה בדינה פאעלאנה בה ואשהארה לה ונדאה  
 בה חית חל יבני אלמוכת ויקרב עליה קרבן לויי וינאדי  
 משהרא בין אלעאלם בשם יוי אל עולם ליפיד אלנאם מא  
 תחקק ענדה מן תוחידה תע ורכוביתה ונצוץ אלכתאב פי  
 20 דלך מאתרה כתירה ואמא כרמה בנאהה פניץ אלכתאב פיה  
 וירק את חניכיו ילידי ביתו וכו' ולוט תאבעה פי דלך כמא  
 תבין א

4 מדרש אנדה הוצאת בוכר על בראשית כא' כנ' עיין ההערות שם | 10 יוטא כח: | II עיין בצר עקם-  
 טערמיני. די. יוד. טראד. ליטש. II עמוד ינ' | 12 בראשית כד' א' | 13 שם יב' ה' | 15 שם יח' יט' | 21 שם יד' יד' |

1 אלדי | 2 הרא | 5 תמון | 6 דלך | 7 אקל | 9 דלך | 10 ואסנודו | 10 הרא | II לניץ |  
 13 דלך | 14 נמלה | 17 חית | 19 ורכוביתה | 20 דלך | 20 מאתרה | 20 כתירה |  
 20 פניץ | 21 דלך | 22 תבין |

our father Abraham who established (the custom of) generosity as P. 13<sup>a</sup>  
 is well-known even among the peoples of the world up to this our  
 time. There is ascribed to him what is celebrated of hospitality.  
 The transmitters (of tradition) said namely by the rule of notarikon  
 in the interpretation of "And he planted a tamarisk" that he  
 established eating, drinking and accompanying.<sup>133</sup> They mean  
 giving the guests to eat and to drink and accompanying them when  
 they leave. And do not think that his generosity, peace be upon  
 him, (consisted) merely in giving food to eat and hospitality. Nay  
 that was the lowest degree of his generosity. But know that his  
 generosity, peace be upon him, was (also exercised) with his know-  
 ledge and his religion and his power and his wealth. As for his  
 generosity with his knowledge (it consisted therein) that he, peace  
 be upon him, taught and instructed men in proclaiming the unity  
 of the name of the Lord, and the ways of the Lord. Thereto did  
 the transmitters (of tradition), blessed be their memory, refer when  
 they said: "Abraham was a scholar and a member of an  
 academy,"<sup>134</sup> and they supported this tradition by a verse, as they  
 used to say: "The verse is merely a support";<sup>135</sup> and they said  
 in support thereof: "For it is said: 'And Abraham was  
 zaken.'" <sup>136</sup> <sup>137</sup> And the Torah alluded to that when it said: "And  
 the souls that they had gotten in Haran"<sup>138</sup> and Onkelos inter-  
 preted that (to mean): "And the souls that they had made  
 subservient to the Torah in Haran." And that is (one) of the things  
 to be understood from His declaration, exalted be He, regarding  
 him: "For I have known him, to the end that he may command,  
 &c."<sup>139</sup> And as for his generosity with his religion (it consisted)  
 in his making Him manifest and his making Him well-known and  
 his calling upon Him. Wherever he halted he would build the  
 altar and offer upon it an offering to the Lord and he would call  
 publicly among the people upon the name of the Lord, the God  
 of the world, that he might enlighten the men in that which to  
 him was certain of the unity of Him, exalted be He, and His  
 sovereignty. And the passages of the Bible thereon are explicit  
 (and) numerous. And as for his generosity with his power the  
 biblical passage thereon is "And he led forth his trained men, born  
 in his house, &c."<sup>140</sup> And Lot followed him therein as

<sup>133</sup> *Midrash Agadah* ed. Buber on *Genesis* 21, 23. See the notes on the passage.

<sup>134</sup> *Yoma* 28b.

<sup>135</sup> Cf. Bacher, *Die exeg. Term. d. jüd. Traditionsliteratur* II p. 13.

<sup>136</sup> which may be translated "elder" or "old."

<sup>137</sup> *Genesis* 24, 1.

<sup>138</sup> *Genesis* 12, 5.

<sup>139</sup> *Genesis* 18, 19.

<sup>140</sup> *Genesis* 14, 14.

Ms. 1276  
p. 5b

תבין מן אחתמאה לציופה פי תלך אלרויא וברלה חתי בנאתה  
 פי חמאיתם והדה נהאיה ומבאלנה פי אלכרם ואלמרוה  
 אסתפאד טריקהא מן אברהם מתבועה ואמא כרמה  
 במאלה פקולה ללמלאכים פי וחיה יקה נא מעט וכו' ואקהח  
 5 פת לחם וסעדו לבכס אחר תעברו ותעלילה דלך בקולה  
 כי על כן עברתם על עבדכם ידל עלי אן הכדא כאנת  
 סירתה מע כל עאבך עליה ובין הו מן אלקצה אנה לם יקתנע  
 באחצאר פת לחם פקט אלא אכתאר לעמל אללחם אנוד  
 אלדקיך קמה סלת וכתר מקדארה שלש סאים מע כון אל  
 10 אציאף פי אלמראה תלתה נפר פקט ואחצר מצאפא  
 ללחם אלדי קאלה חמאה וחלב ובן הבקר אשר עשה ופי  
 דלך קאל אלחכמ זל צדיקים אומרים מעט ועושין הרבה  
 ואציאף עאם ללכרם אלארב אלתאם והוא עמד עליהם תחת  
 העין ויאכלו ולוט תאבע טריקה פי דלך איצא לאנה ענד  
 15 מא ראי שני המלאכים פי רויהא סארע לתציין וירא  
 לוט ויקם לקראתם וכו' ויאמר הנה נא אדני סורו נא אל  
 בית עבדכם ולינו וכו' ובאלג פי אלאלזאם באלציאפה ויפצר  
 בם מאד ויסרו אליו ווסע ויעש להם משתה ומצות אפה  
 ויאכלו והדא אלעמל פי תלך אלרויא מנכי אן הכדא כאנת סירתה  
 20 פי יקמתה פי תציין אלעבאר ומן כרם אברהם אבינו אלעגוב  
 אלדאל עלי נהאיה כרם טבאעה מצאפא למא פיה מן אל

4 בראשית יח' ד' | 4 שם יח' ה' | 5 שם | 9 שם יח' ו' | 11 שם יח' ה' | 12 כבא מציעא סו- ותנחומא |  
 13 בראשית יח' ה' | 15 שם יט' א' | 16 שם יט' ב' | 17 שם יט' ג' | 18 שם |

2 והדה | 2 נהאיה | 2 ומבאלנה | 2 ואלמרוה | 5 דלך | 6 ידל | 6 הכדא | 7 אלקצה |  
 8 אל | 9 וכתר | 10 תלתה | 11 ללחם | 11 אלדי | 12 דלך | 13 אלהאם | 14 דלך |  
 51 ראו | 15 רואיה | 17 ובאלג | 17 באלציאפה | 18 ווסע | 19 והדא | 19 אלרויא |  
 19 הכדא | 21 נהאיה | 21 מצאף |



is clear from his pleading for his guests in that vision and his giving even his daughters in exchange for their protection, and this was an extreme and making the utmost efforts in generosity and magnanimity, the way of which he had learnt from Abraham whom he followed. And as for his generosity with his wealth (it is seen) in his saying to the angels in his revelation: "Let now be fetched a little, &c."<sup>141</sup> "And I will fetch a loaf of bread, and stay ye your heart; after that ye shall pass on."<sup>142</sup> And his justifying that (invitation) by his saying: "forasmuch as you have passed by your servant,"<sup>143</sup> shows that such was his custom with everyone who passed by him. And it is clear from the story that he did not content himself with merely bringing a loaf of bread but he selected for the making of the bread the best quality of fine flour "fine meal,"<sup>144</sup> and he increased its measure to three seahs although the guests in the vision were only three persons. And he brought, in addition to the bread of which he had spoken, "curd and milk and the calf which he had dressed."<sup>145</sup> And with regard to that the sages, blessed be their memory, said: "Righteous (men) say little and do much."<sup>146</sup> And he added, peace be upon him, to generosity perfect politeness. "And he stood by them under the tree, and they did eat."<sup>147</sup> And Lot followed his way therein also for when he saw the two angels in his vision he hastened to offer (them) hospitality. "And Lot saw, and rose up to meet them, &c."<sup>148</sup> "And he said: 'Behold now, my lords, turn aside, I pray you, into your servant's house, and stay overnight, &c.'"<sup>149</sup> And he made the utmost efforts in pressing (his) hospitality. "And he urged them greatly; and they turned in unto him."<sup>150</sup> And he was lavish. "And he made them a feast, and did bake unleavened cakes, and they did eat."<sup>151</sup> And this act in that vision informs (us) that such was his custom when he was awake to offer hospitality to the passersby. And (a mark) of the astonishing generosity of our father Abraham, which points to the extreme generosity of his nature in addition to the

<sup>141</sup> *Genesis* 18, 4.

<sup>142</sup> *Genesis* 18, 5.

<sup>143</sup> *ibid.*

<sup>144</sup> *Genesis* 18, 6.

<sup>145</sup> *Genesis* 18, 8.

<sup>146</sup> *Baba Mešia'* 87a. *Tanchuma* ad loc.

<sup>147</sup> *Genesis* 18, 8.

<sup>148</sup> *Genesis* 19, 1.

<sup>149</sup> *Genesis* 19, 2.

<sup>150</sup> *Genesis* 19, 3.

<sup>151</sup> *ibid.*

p. 6a דלאִלָּהּ עֲלֵי קִנְאֵתָהּ וְאִימָנָה וְאִתְּכֹאֵלָהּ עֲלֵיהָ תַעַ וְאַחַתְקָאֵרָהּ  
 בְּאַנְשָׁאֵב אֲלִדְנִיָּא אֲנַעְמָה בְּכַסְבִּי אֲלֵאֲמוּאֵל אֲלַעְשִׁימָהּ וְתִנְרָדָהּ  
 עֲנָהּ וְיֹאמֵר אֲבֵרִם אֵל מֶלֶךְ סְדוּם הִרְמוּתִי יָדִי אֵל יוּי אֵל עֲלִיוֹן  
 קִנְהָ שָׁמַיִם וְאַרְצָן אִם מַחוּשׁ וְעַד שְׂרוּךְ נַעַל וְאִם אֲקַח מִכֶּל  
 אֲשֶׁר לָךְ וְלֹא תֹאמֵר אֲנִי הִעֲשֵׂרְתִי אֶת אֲבֵרִם פֹּאעֲלִם דְּלָךְ 5  
 וְאַקְתַּפִּיָּהּ וְאַחֲדִי חֲדוּהָ כֹּכֵל מָא יִמְכַנֵּךְ וְאַעֲלִם אֵן הָדָא אֵל  
 כֹּלֵךְ אֲלֵבְרִים אֲרַפִּיעַ כֹּלֵךְ אֲלֵבְרִם וְאַלְגוּד פִּיהָ דְּלֵאִלָּהּ עֲלֵי אֵל  
 אִימָאן וְאַלֵּאֲתֵכֹאֵל וְעֲלֵי קִלָּהּ אֲלֵאֲנִתְבֹּאֵט בְּנִשְׁבִּי אֲלֵדְנִיָּא וְאֵל  
 תְּקָהּ בְּאַלְחֵאֲצֵל מִן אֲלַעֲלִם וְאַלְדִּין לֵאן אֲלֵבְרִם בְּאֵל  
 מֵאֵל וְנַחוּהָ יִדְלָ עֲלֵי אֲלֵאֲתֵכֹאֵל עֲלֵיהָ תַעַ פִּי אֲלַתְעוּיִן עֵן דְּלָךְ 10  
 אֲלֵמֵאֵל וְקִלָּהּ אֲלֵאֲנִתְבֹּאֵט בְּאַלְדְּנִיָּא וְאַנְשָׁאֵבְהָ אֲלַפְּאַנִיָּהּ וְאַן אֵל  
 נַפְסִי מְלַתְּפַתָּהּ אֵלִי אֲלֵבְרִים נִיר מְתַעֲלָקָהּ בְּאַלְפֵאֲנִי וְאַלְבְּכֵל  
 בַּה דֹּאֵל עֲלֵי צִדְּ דְּלָךְ וְאַלְבְּכֵל בְּאַלְנָאָה דֹּאֵל עֲלֵי צַהִיָּה אֲלֵאִימָאן  
 בַּה תַעַ פִּי הִרְאַסָּהּ דְּלָךְ אֲלֵנָּאָה וְפִי אֵן לֹא יִנְקָצָה וְלֹא יִפְתָּ פִּיהָ  
 אֲלֵאֲעֵאֲנָהּ בַּה לְמִן יִצְטָרֵר אֵלֶיהָ וְיִנְתַּפַּע בַּה וְאַלְבְּכֵל בַּה יִדְלָ 15  
 עֲלֵי צִדְּ דְּלָךְ וְאַלְבְּכֵל בְּאַלְעֲלִם יִדְלָ עֲלֵי אֲלַתְקָהּ בְּאַלְחֵאֲצֵל מִן  
 אֲלַעֲלִם וְאַנָּה לֹא יִנְקָץ בְּאַלְתַּעֲלִים כֹּל יוֹדָאֵד כִּמָּא קֵאֲלוּא הִרְבַּה  
 חֲכִמָּה לְמִדְתִּי מַחְבִּירִי יִתֵּר מִרְבּוּתִי וּמִתְלִמִּידִי יִתֵּר מִכּוֹלֵם  
 וְיִדְלָ עֲלֵי קִלָּהּ אֲלֵאֲפַתְנָאֵעַ לְלַעֲלִם וְאַלְעֲלִם אֲלַעְזַחִיָּה אֲלֵנִדְּ יִחַתָּ  
 אֲלַעֲלִם בַּה עֲלֵי תַעֲלִימָה קֵאֵל אֲלַחְכִּים חֲכִמּוֹת בַּחוּץ תִּרְנַה 20  
 בְּרַחוּבּוֹת תַתֵּן קוֹלָהּ בְּרֵאשׁ הוֹמִיּוֹת תִּקְרָא כַּפְתַּחִי שַׁעֲרִים

3 בראשית יד' כב', כג' | 17 העניית זי, מכות יי | 20 משלי א' כ'

1 דלאִלָּהּ | 1 וְאַחַתְקָאֵרָהּ | 2 אֲלַעְשִׁימָה | 2 וְתִנְרָדָהּ | 5 דְּלָךְ | 6 הָדָא | 7 דְּלֵאִלָּהּ  
 8 וְאַלֵּאֲתֵכֹאֵל | 8 וְאַלְתְּקָהּ | 10 יִדְלָ | 10 אֲלֵאֲתֵכֹאֵל | 10 דְּלָךְ | 11 אֲלֵאֲנִתְבֹּאֵט  
 12 מְלַתְּפַתָּהּ | 12 מְתַעֲלָקָהּ | 12 וְאַלְבְּכֵל | 13 דֹּאֵל | 13 צִדְּ | 13 דֹּאֵל | 14 דְּלָךְ |  
 14 יִנְקָצָה | 14 יִפְתָּ | 15 יִצְטָרֵר | 15 וְאַלְבְּכֵל | 15 יִדְלָ | 16 צִדְּ | 16 דְּלָךְ | 16 יִדְלָ |  
 16 אֲלַתְקָהּ | 19 וְיִדְלָ | 19 אֲלֵנִדְּ | 19 יִחַתָּ

indication there is therein of his contentedness and his belief and his faith in Him, exalted be He, and his contempt for the riches of this world, is his diligence in acquiring great wealth and his stripping himself thereof. “And Abram said to the king of Sodom: ‘I have lifted up my hand to the Lord, God most high, maker of heaven and earth, that I will not take a thread nor a shoe-latchet nor aught that is thine, lest thou shouldest say: I have made Abram rich’”<sup>152</sup> So know that and imitate it and do likewise in whatever thou canst. And know that in this noble (and) elevated trait, the trait of generosity and liberality, there is an indication of (firm) belief and trust (in God) and of rejoicing but little in the riches of this world and of confidence in the resultant from knowledge and religious belief; for generosity with wealth and the like points to faith in Him, exalted be He, that He will replace that wealth, and to rejoicing (but) little in this world and its passing riches, and to the soul’s turning towards what is lasting, not clinging to what is passing; and miserliness therewith points to the opposite thereof. And generosity with (one’s) power points to the soundness of one’s belief in Him, exalted be He, that He will guard that power and that He will not diminish it nor crush in him the help through it unto him who has need of it and benefits from it, and niggardliness therewith points to the opposite thereof. And generosity with knowledge points to confidence in the resultant from knowledge and that it will not be diminished through teaching but be increased as they have said: “Much wisdom have I learnt from my colleagues, more than from my teachers, and from my pupils more than from all of them.”<sup>153</sup> And it points to (how) little hurt (can come) to the knowledge. And sound excellent knowledge (is such that) he who is in possession thereof is impelled to teach it. Said the wise (Solomon): “Wisdom crieth aloud in the street, she uttereth her voice in the broad places; she calleth at the head of the noisy streets, at the entrances of the gates,

<sup>152</sup> *Genesis* 14, 22. 23.

<sup>153</sup> *Ta’anith* 7a. *Makkoth* 10a.

p. 6b

בעיר אמריה תאמר עד מתי פתים תאהבו פתי וכו' וקאל  
הלא חכמה תקרא ותבונה תתן קולה בראש מרמים וכו'  
אליכם אישים אקרא וקולי אל בני אדם הבינו פתאים ערמה  
וכסילים הבינו לב ואלבכל כאלעלם ידל עלי צד דלך ואל  
כרם באלדין פי נר אלנאס אליה ודלאלתהם עליה ואפאדתהם  
5 איאה ידל עלי מכאנה אלדין וקוּתה ועלי אלהמה פיה קאל דור  
לכו בניס שמעו לי יראת יוי אלמדכם ואלבכל באלדין ידל עלי  
צד דלך פאנתהד פי סלוך הדא אלמסלך ארפיע נהדך פמא  
הו מסלך יסיר אהב צדקה ומשפט חסד יוי מלאה הארץ:

ין

פצל פי אלחלם 10

אלחלם עבארה ען קלה אלנצב ואלחרג אלמקארבה לעדמהמא  
והו מן אלמסאלך ארפיעה אלנבויה ומן אלצפאת אלמנסוכה  
אליה תע ארך אפוס והדא אלמסלך ארפיע קד יכון פי נבלה  
אלשכין ומביעתה אסתעדאד לה באעתדאל מואג אלקלב  
והדו אלקוה אלנוועיה ופפור אלקוה אלנאסקה פתכון אלריאצה  
15 לה סהלה וקד יכון פי אלטבע עסר אסתעדאד לה באן יכון אל  
שכין האר אלקלב ואלקוה אלנוועיה פיה מסתעדוה ללחרג פלא  
יקאום דלך אלאסתעדאד אלא ריאצה קויה אדביה ושרעיה והדא  
הו אלדי יקול פיה שלמה טוב ארך אפוס מנכור ומושל ברוחו  
20 מלכד עיר יעני מן לה קדרה עלי מלך נצבה ומקאומתה  
ויגב אן תעלם אן אלחלם אלמחמוד הו אלדי יכון ען חכם אלקוה

2 משלי ח' א' ב' | 3 שם ח' ד' ה' | 7 תהלים לד' יב' | 9 שם לנ' ה' | 13 שמות לד' א' במדבר יד'  
יח' ועוד | 19 משלי טז' לב'

1 פתיים | 2 מרומים | 4 ואלבכל | 4 ידל | 4 צד | 4 דלך | 5 נר | 6 ידל | 6 אלהמה |  
7 ואלבכל | 7 ידל | 8 צד | 8 דלך | 8 הרא | 9 מסלך | 11 עבארה | 11 קלה |  
11 אלנצב | 11 אלמקארב | 12 ארפיעה | 12 אלנבויה | 12 אלמנסוכה | 13 והדא |  
15 אלשכין | 15 אלנוועיה | 15 אלנאסקה | 15 אלריאצה | 16 סהלה | 16 אלשכין |  
17 חאר | 17 אלנוועיה | 17 מסתעדוה | 18 דלך | 18 אלא | 18 ריאצה | 18 קויה |  
18 אדביה | 18 ושרעיה | 18 והדא | 19 אלדי | 20 קדרה | 20 נצבה | 21 אלדי |

in the city, she uttereth her words: ‘How long, ye thoughtless, will ye love thoughtlessness? &c.’<sup>154</sup> And he said: “Doth not wisdom call, and understanding put forth her voice? In the top of the high places, &c.”<sup>155</sup> “Unto you, Oh men, I call, and my voice is to the sons of men. Oh ye thoughtless, understand prudence, and, ye fools, be ye of an understanding heart.”<sup>156</sup> And niggardliness with (one’s) knowledge points to the opposite of that. And generosity with (one’s) religious conviction, (consisting) in attracting the men to it and guiding them thereto and teaching it to them, points to the firmness of (his) religious conviction and its strength and to (his) desire therefor. Said David: “Come, ye children, hearken to me; I will teach you the fear of the Lord.”<sup>157</sup> And niggardliness with (one’s) religious conviction points to the opposite of that. So set thy zeal on the pursuit of this elevated path for it is not an easy path. “He loveth righteousness and justice; the earth is full of the loving kindness of the Lord.”<sup>158</sup>

#### A chapter on gentleness

XVI

Gentleness is an expression for the littleness of wrath and anger which is close to their being absent; and it is (one) of the elevated prophetic paths and (one) of the attributes ascribed to Him, exalted be He, (namely that He is) “long-suffering.”<sup>159</sup> And (with respect to) this elevated path there either is in the constitution of the person and his nature a disposition for it by (virtue of) the equilibration of the mixture<sup>160</sup> of the heart and the tranquility of the impulsive faculty and the abundance of the reasoning faculty, so that the training for it is easy; or there is in the (person’s) character a difficulty against being disposed for it owing to the person’s being of a hot temperament and the impulsive faculty therein being disposed to anger, so that only strenuous cultural<sup>161</sup> and legal training<sup>162</sup> can resist that disposition. And that is it whereof Solomon says: “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.”<sup>163</sup> (That) means he who has (the) power to control his wrath and to resist it. And thou must know that the (kind of) gentleness that is lauded is the one that is due to the authority of the

<sup>154</sup> *Proverbs* 1, 20.

<sup>155</sup> *Proverbs* 8, 1, 2.

<sup>156</sup> *Proverbs* 8, 4, 5.

<sup>157</sup> *Psalms* 34, 12.

<sup>159</sup> *Exodus* 34, 6. *Numbers* 14, 18 et al.

<sup>158</sup> *Psalms* 33, 5.

<sup>161</sup> i.e. a reform in one’s mode of living, or in one’s habits.

<sup>162</sup> i.e. the training afforded by carrying out the laws of the Torah.

<sup>163</sup> *Proverbs* 16, 32.

<sup>160</sup> Viz. the introduction.

p. 7a

אלנאטקה עלי אלקוֹה אלנוועיִה ומלכִיתָהא להא ותצריפּהא  
אִיאָהא בחסב מא יונבה אלתדכיר אלעקלי וְקִצִיָה אִלְרָאי אל  
שרעי לא אן יכון דלך ען ברר אלקלב ופתור אלקוֹה אלנוועיִה  
ואלמהאנה פקט ובעד דלך פלתעלם אן אִלְחַרְגְּ חו אלמַחְרֵךְ  
ללאנתקאם פי אכּתּר אִלְאִדְמִיין ואלמֹוֹתֵר ללחקד פי אלנפם 5  
פאן כאן אִלְחַרְגְּ טִאִהֲרָא וקוּיָא וקארנה קִדְרָה עלי אִלְאִנְתַקָאם  
וקע אִלְאִנְתַקָאם כּמא ינתקם אלמלוך ונחוחם ענד נִצְבָהם  
ללוקת ואן כאן אִלְחַרְגְּ צֵעִיפָא ובאטנאָ וקארנה ענו ען אל  
אנתקאם אלעאנל אִתֵר אִלְחַקְד פי אלנפם ולדלך עטף אלכּתּאב  
אלנחי ען אִלְחַקְד עלי אלנחי ען אִלְאִנְתַקָאם לא תקם ולא תטר 10  
אמָא מן יֵעֲאֻקֵב באלוּאֻנֵב לא ען חרנ ולא ען אנפעאל פִאֵנֵה  
פי דרנָה עִטִימָה מן אלולאיה אלמִקְאֻרְבָה ללנבֹוֹה ולא יִסְמִי  
דלך אנתקאמָא אִלְא כּאסּתעארה ותשביה כּמא קיל פי עקאבה  
תע ואנקמה מאיבי בל יִסְמִי דלך עקובה ומקאצצה ואל  
חרנ מונב לנקאיץ שדידה ומאתם עִטִימָה שרעיִה לאֵנֵה 15  
מניֵב ללעקל אלמאנע ען אלתסיֵב כּאלסֵכּר ולדלך נמע אל  
נאקלון בינחמא פי אלנחי ענחמא לא תרתח דלא תיחטי  
ולא תרוי דלא תיחטי וקד דכּרנא לך פי אִלְאִנְזוּא אלמִתְקִדְמָה  
מן דם אִלְחַרְגְּ ומא יונבה מן אלנקאיץ ואלמעאצי כּתיִרָא ונחן  
נעיד הנא בעין מא קדמנאה לאֵתְצִאל אלקול ואנתסאקה 20  
ובעד הדה אלתוטיה נקול אן אִלְחַרְגְּ אלמדמום לים הו אן יכון

10 ויקרא יש' יח' | 14 ישעיה א' בד' | 17 ברכות כט: |

1 אלנאטקה | 1 אלנוועיִה | 1 ומלכִיתָהא | 2 איארא | 3 דלך | 3 אלנוועיִה | 4 ואלמהאנה |  
4 דלך | 4 אלמַחְרֵךְ | 5 אכּתּר | 5 ואלמֹוֹתֵר | 6 וקוּיָא | 6 קִדְרָה | 7 ווקע | 9 אתר |  
9 ולדלך | 12 עִטִימָה | 12 אלולאיה | 12 אלמִקְאֻרְבָה | 12 ללנבֹוֹה | 12 יִסְמִי | 13 דלך |  
13 אנתקאם | 13 אלא | 13 כּאסּתעארה | 14 יִסְמִי | 14 דלך | 14 עקובה | 14 ומקאצצה |  
15 שדידה | 15 ומאתם | 15 עִטִימָה | 15 שרעיִה | 16 מניֵב | 16 אלמאנע | 16 אלתסיֵב |  
16 כּאלסֵכּר | 16 ולדלך | 18 דכּרנא | 18 אלמִתְקִדְמָה | 19 דם | 19 כּתיִר | 20 קדמנאה |  
20 לאתצאל | 21 הרה | 21 אלתוטיה |

reasoning faculty over the impulsive faculty and its sovereignty p. 7<sup>a</sup> over it and its employing it according to the requirement of the direction of the intellect and the decree of the opinion of the Law, not that that be due merely to coldness of temperament and the fatigue of the impulsive faculty and feebleness. And after that know that anger is (the thing) that incites to vengeance in (the case of) most men and leaves<sup>164</sup> rancor behind in the soul. Now, if the anger be evident and strong and there be coupled with it (the) power to take revenge, then revenge takes place, just as kings and their ilk take revenge immediately in the moment of their wrath. But, if the anger be weak and hidden and there be coupled with it powerlessness to take speedy revenge, it leaves rancor behind in the soul. And therefore did the Bible couple the prohibition against the (nursing of) hatred with the prohibition against revenge-taking (saying:) “Thou shalt not take vengeance nor bear any grudge.”<sup>165</sup> He, however, who punishes according to (his) obligation not out of anger or because of being overcome (by emotion), that man is in a high stage of holiness that is close to prophecy, and that (act of his) is called revenge-taking only metaphorically and by simile, just as was said with regard to His punishment, exalted be He: “And I will avenge Me of Mine enemies”;<sup>166</sup> but that is called punishment and retribution. And anger brings about serious vices and great legal<sup>167</sup> sins because like drunkenness it causes the intellect to disappear which (alone) prevents license. And therefore did the transmitters (of tradition) combine the two of them in the prohibition thereof (saying:) “Be not excited so that thou sinnest not; do not intoxicate thyself that thou sinnest not.”<sup>168</sup> Now we have already told thee a great deal in the preceding parts (of the book) about the censure of anger and of the vices and sins that it brings about, and here we shall repeat some of (the things) that we have said before for the sake of the continuity and the good ordering of the thesis. And after these preliminary remarks we say that the (kind of) anger that is censured (does) not (consist) in

<sup>164</sup> i.e. leaves as a trace.

<sup>165</sup> *Leviticus* 19, 18.

<sup>166</sup> *Isaiah* 1, 24.

<sup>167</sup> i.e. transgressions of the Law.

<sup>168</sup> *Berakboth* 29b.

p. 7<sup>b</sup> אֲלֶאנְסָאן יַחְרַג לְגִיר סַבֵּךְ מִחְרַג חֲתִי יִכּוֹן אֶלְחֵלֶם אֵן לֹא יַחְרַג  
 אֲלֶאנְסָאן אֲלֵא לְסַבֵּךְ מִחְרַג לֹאנְה לֹא יַחְרַג לְגִיר סַבֵּךְ מִחְרַג  
 אֲלֵא אֶלְמַכְתְּלֹון אֶלְעֻקֹול בֵּל אֶלְחֵרַג אֶלְמִדְמוּס הוּ אֵן יִכּוֹן אֲלֶאנְסָאן  
 יַחְרַג מִמָּא שֶׁאנָה אֵן יַחְרַג וְאֶלְחֵלֶם אֶלְמַחְמוּד אֶלְמַנְדוּב אֵלִיה אֵן  
 5 יִכּוֹן אֲלֶאנְסָאן לֹא יַחְרַג וְלוּ מִן אֶלְאֶסְכָּאב אֶלְמַחְרַגְהּ מִתֵּל קִצִּיָּהּ  
 חֵלֵל הִזְקֵן פִּי אֶלְמַעֲשָׂה אֶלְדִי אֶוֹרְדָנָה עֵלְיֵךְ פִּי אֶלְנֹו אֶלְאֹוֹל אֶל  
 מְקוֹל פִּיה מַעֲשָׂה בְשֵׁנִי בְנֵי אָדָם שֶׁחִמְרוּ זֶה אֶת זֶה וְכוּ' וְהִדָּא  
 אֶלְאֶמֶר לֶה עֵרִין כְּבִיר בְּמִרְהּ וּפִיה תְּפֹאוֹת כְּתִיר בַּחֶסֶב  
 אַכְתְּלֵאֵף אֶלְאֶמֹור אֶלְמַחְרַגְהּ וְחֵרַג אֶלְאֶנְסָאן מִנְהָא לֹאנְה תֵם  
 10 מִן אֶלְאֶסְכָּאב אֶלְמַחְרַגְהּ מֹא לֹא יִתְבַּת עֵלֶיה אֲלֵא אַעֲטֵם אֶלְנָאֵם  
 חֵלְמָא לְשִׁדָּה נְכֵאִיתָה וְתֵם מִן אֶלְאֶסְכָּאב אֶלְמַחְרַגְהּ מֹא לֹא  
 יַחְרַג מִנָּה אֲלֵא אֶשְׁדֵּ אֶלְנָאֵם אֶסְתַּעֲדָדָא לְלַחְרַג לְסַהוּלָה דְלֵךְ  
 אֶלְסַבֵּךְ וְקִלְהּ נְכֵאִיתָה פְּמִיתִי כֵּאֵן אֲלֶאנְסָאן פִּי דְלֵךְ מְתוֹסֵט  
 אֶלְחָאֵל לֹא יַחְרַג מִן אֶלְאֶסְכָּאב אֶלְיִסִירָהּ וְלֹא יִתְבַּת עֵלִי אֶלְאֶסְכָּאב  
 15 אֶלְקִיָּהּ פְּדֵלֵךְ אֶלְשַׁכֵּין מְתוֹסֵט אֶלְחָאֵל לֹא יוֹצֵף בְּאֶלְחֵרַג וְיִדֵם  
 בְּסַבְכָה וְלֹא יוֹצֵף בְּאֶלְחֵלֶם לְסִלּוּכָה טְרִיקָה וְתֹאדְבָה בַּה וּמִן  
 קָרְב מִן גֹּאנְב אֶלְחֵרַג בְּאֶלְאֶסְכָּאב אֶלְיִסִירָהּ קָרְב מִן אֶלְדֵם וּמִן  
 קָרְב מִן גֹּאנְב אֶלְתְּבוֹת עֵלִי אֶלְאֶמֹור אֶלְקִיָּהּ קָרְב מִן אֶלְוֹצֵף בְּאֵל  
 סִלוֹך פִּי הִדָּא אֶלְמַסְלֵךְ אֶלְרַפִּיעַ וְלִדְלֵךְ עֵרִין וּפִיה מִרְאֶתְבַּה וְהִדָּא  
 20 אֶלְמַסְלֵךְ אַעֲנִי אֶלְחֵלֶם רַפִּיעַ וְהִצּוּלָה עֶסֶר פִּינְב אֶלְאֶנְתְּהָאֵד  
 פִּי אֶלְסִלוֹך פִּיה וְאֶלְאֶחְתְּרָאוּ מִן אֶלְעֶדוּל עֵנָה בְּאֶלְרִיאֲצָה אֶלְאֶדְבִּיָּהּ

7 שבת ל: |

1 לְגִיר | 3 אֶלְמַכְתְּלֹין | 3 אֶלְעֻקֹול | 5 אֶלְמַחְרַגְהּ | 5 מִתֵּל | 6 אֶלְדִי | 6 אֶלְאֹוֹל |  
 7 וְהִדָּא | 8 עֵרִין | 8 בְּמִרְהּ | 8 תְּפֹאוֹת | 8 כְּתִיר | 9 אַכְתְּלֵאֵף | 9 אֶלְמַחְרַגְהּ | 10 אֶלְמַחְרַגְהּ |  
 11 לְשִׁדָּה | 11 וְתֵם | 11 אֶלְמַחְרַגְהּ | 12 אֶשְׁדֵּ | 12 אֶסְתַּעֲדָדָא | 12 לְסַהוּלָה | 12 דְלֵךְ |  
 13 דְלֵךְ | 13 מְתוֹסֵט | 14 אֶלְיִסִירָהּ | 14 יִתְבַּת | 15 אֶלְקִיָּהּ | 15 פְּדֵלֵךְ | 15 אֶלְשַׁכֵּין |  
 15 מְתוֹסֵט | 15 וְיִדֵם | 16 וְתֹאדְבָה | 17 קָרְב | 17 אֶלְיִסִירָהּ | 17 קָרְב | 17 אֶלְדֵם | 18 קָרְב |  
 18 אֶלְתְּבוֹת | 18 אֶלְקִיָּהּ | 18 קָרְב | 19 הִדָּא | 19 וְלִדְלֵךְ | 19 וְהִדָּא | 21 אֶלְעֶדוּל |  
 21 בְּאֶלְרִיאֲצָה | 21 אֶלְאֶדְבִּיָּהּ |



a man's becoming angry without any anger-provoking cause (from p. 7<sup>b</sup> which it would follow) that gentleness (denotes) a man's becoming angry only because of an anger-provoking cause, for only those whose minds are deranged become angry for no anger-provoking cause; but the (kind of) anger that is censured (consists) in a man's becoming angry over what naturally would provoke anger, and the (kind of) gentleness that is lauded (and) exhorted to (consists) in a man's not becoming angry even over anger-provoking causes, like the case of Hillel the Elder in the story which we cited for thee in the first part (of the book) about whom it was said: "It once happened that two men entered into a wager against one another, &c."<sup>169</sup> And this matter has a very great range and considerable difference (of gradation) according to the variety of anger-provoking things and a man's (disposition for) becoming angry over them, for there is some anger provoking cause toward which only the gentlest of men can maintain constancy because of the keenness of its wounding, and there is some anger-provoking cause over which only the most strongly disposed of men toward anger will become angry because of the slightness of that cause and the littleness of its wounding; and when a man is of medium character in that (matter) not becoming angry over slight causes nor remaining constant in the case of serious causes, that person of medium character is not to be described as (possessing the trait of) anger and be reprimanded on account of it, nor is he to be described as (possessing the trait of) gentleness for following its road and training himself therein; and he who is near to the side of anger over slight causes is near to censure, and he who is near to the side of constancy in the case of serious matters is near to being described as pursuing this elevated path, and there is a (wide) range in that (whole matter) and there are (various) grades in it. And this path, I mean gentleness is (very) high and its attainment difficult and (great) zeal is required in the pursuit thereof and one must guard oneself against swerving from it by (taking up) cultural

<sup>169</sup> *Shabbath* 30b.

p. 8a

ואלשרעיה אמא אלדביה פתעויד אלגנסאן נפסה אלצבר  
 עלי אלמור אלמחרנה ואדא האנת אלקוה אלנוועיה ללנצב  
 תרד בנמאם אלעקל ולא תבדר לאבדא אחרג כמה וצי  
 שלמה פי אדאבה אל תבהל ברוחך לכעוס ותראץ באל  
 5 פכרה ואלאעתבאר לכוך אחרג יגיב אלעקל ואדא גאב אלעקל  
 צאר אלגנסאן כאלסכע ואלנמר ונחוהמא מן אלחיואנאת  
 אלמפתרסה ואלחרג תאבע ללנהל ומוכד לה כמה אן אל  
 חלם דאל עלי אלעלם ותמכן אלעקל קאל שלמה ארך אפוס  
 רב תבונה וקצר רוח מרים אולת וקאל שכל האדם האריך  
 10 אפו ותפארתו עכור על פשע ותדכר אלמרתאין מא סלף  
 מן חרנה פי מא תקדם מן עמרה ומא ערץ כנה או מן נירה פי  
 חאל אחרג מן כטא נדם עליה ופארט לא ימכן אסתרראכה  
 ואן אחרג יונב תוראן אלשרור ואכתסאב אלעדאואת ואנה  
 לא יפי תכליג אלנפס מנאחא פי תמכין אלקוה אלנוועיה מן  
 15 דאעי תוראנהא מא יקע אלגנסאן פיה מן אנכאר ואלאם  
 מסתאנפה לא חילה פי דפעחא קאל שלמה איש חמה יגרה  
 מדון וארך אפוס ישקיש ריב וינב אן תעלם אן מסלכי אל  
 חלם ואלתואצע משתרכאן כמה אן מקאבליחמא אללדין  
 חמא אחרג ואלכבר משתרכאן לאנה אכתר מא יהיג אלקוה  
 20 אלנוועיה ללחרג אלכבר אלבאמן ואכתר מא יונב אלחלם  
 אלתואצע אלבאמן ולדלך קאלוא לעולם יהא אדם ענותן

4 קחלה ד' ט' | 8 טשלי יד' כט' | 9 שם יט' יא' | 16 שם טו' יח' | 21 שבת ל':

1 ואלשרעיה | 1 אלדביה | 2 אלמור | 2 אלמחרנה | 2 ואדא | 2 אלנוועיה | 2 ללנצב |  
 3 תרד | 3 יתבדר | 3 לאבדי | 4 כאלפכרה | 5 יגיב | 5 ואדא | 5 נאב | 7 אלמפתרסה |  
 7 ומוכד | 8 דאל | 8 ותמכן | 9 רוח | 10 יתבדר | 11 ערץ | 12 נדם | 13 אלשרור |  
 14 יפי | 14 תכליג | 14 אלנוועיה | 15 תוראנהא | 15 ואלאם | 16 מסתאנפה | 16 חילה |  
 18 אללדין | 19 אכתר | 19 יהיג | 20 אלנוועיה | 20 ואכתר | 21 ולדלך |

and legal discipline(s). As for the cultural (discipline) it (consists) p. 8a  
in a man's accustoming his soul to have patience with anger-  
provoking things, and when the impulsive faculty is aroused toward  
wrath it is held back by the reins of the intellect and does not hasten  
openly to show anger as Solomon recommended among his (rules  
of good) manners: "Be not hasty in thy spirit to be angry."<sup>170</sup>  
And it<sup>171</sup> becomes disciplined by the reflection and the consideration  
that anger causes the intellect to disappear, and when the intellect  
is absent man becomes like the lion and the tiger and their ilk of  
the beasts of prey. And anger is a consequence of ignorance and  
confirms it just as gentleness points to knowledge and the fixation  
of intellect. Said Solomon: "He that is slow to anger is of great  
understanding; but he that is hasty of spirit exalteth folly."<sup>172</sup>  
And he said: "It is the discretion of a man to be slow to anger,  
and it is his glory to pass over a transgression."<sup>173</sup>

And (the person) who (thus) disciplines himself recalls the  
previous outbreaks of his anger in the preceding part of his life  
and the sin which (now) he regrets and the escaped (utterance)  
which he cannot (now) retract that occurred to him or another  
than he in the state of anger; and (he recalls) that anger brings  
about the arising of evils and the acquisition of enmities, and that  
(the advantage gained in) permitting the soul to reach its desires by  
giving the impulsive faculty power through that which stimulates  
its agitation<sup>174</sup> does not compensate for the future adversities and  
pains into which the man falls which there is no means of warding  
off. Said Solomon: "A wrathful man stirreth up discord; but he  
that is slow to anger appeaseth strife."<sup>175</sup> And thou must know  
that the two paths of gentleness and humility are associated just  
as their two opposites which are anger and pride are associated,  
for what mostly arouses the impulsive faculty to anger is inner  
pride and what mostly brings about gentleness is inner humility,  
and therefore did they say: "A person should always be humble

<sup>170</sup> *Ecclesiastes* 7, 9.

<sup>171</sup> i.e. the soul.

<sup>172</sup> *Proverbs* 14, 29.

<sup>173</sup> *Proverbs* 19, 11.

<sup>174</sup> i.e. by giving it free rein, allowing it to break forth and become strong.

<sup>175</sup> *Proverbs* 15, 18.

כחלל ואל יהי קפדן כשמאי ולים ענותן מקאבל קפדן אלא  
 במא בינאה וענד מא שרחוא ענותנות הלל שרחוא עדם  
 חרנה ובחסב דלך אלריאצה אלארביה ואלשרעיה להדין אל  
 מסלכין משתרכה ולא בד או נקול פי אלריאצה אלשרעיה  
 להרא אלמסלך בחסבה ואן כאנת תלך אלריאצה בעצהא 5  
 הי ריאצה איצא לתואצע פנקול אן אלריאצה אלשרעיה  
 ללחלם ריאצתאן אחדיחמא מא ורד פי אלכתאב וכתב אלאנביא  
 מן אתאר אלהרנ אלמדמום ואתאר אלחלם אלמחמוד  
 ותאמל אקאויל אלחכמ זל איצא ואתארהם פי דלך  
 ותאניתהמא תאמל מצוות נאיתהא אלריאצה ללחלם 10  
 ומנע היאה אלהרנ מן אלנפס ותעפיה אתארה ומונבאתה  
 אמא אלריאצה אלאולי פאול מא יעתבר פיהא אלמעציה  
 אלצאדרה מן קין פי קתל הבל אלתי קאל פיהא גדול עוני  
 מנשא ועוקב הו ונסלה בסכבהא אן מונבהא אלהרנ לאן  
 אלקאתל וכל מנתקם אנמא יחרבה ללאנתקאם אלהרנ במא 15  
 דכרנא לך ואיצא עדאוה עשו ליעקב וחרבה נפסה לספך  
 דם מתל יעקב כמא סטר אלכתאב צמירה יקרכו ימי אבל  
 אבי ואהרנה את יעקב אחי מונבה אלנצב ואלחרנ קאלת  
 רבקה ליעקב עד אשר תשוב חמת אחיך עד שוב אף  
 אחיך ממך וכו' וקאל אנקלוס פי תעבירה כי אמר אכפרה 20  
 פניו במנחה ארי אמר אניחניה לרוגזיה ואיצא עדאוה

13 בראשית ד' יג' | 17 שם כו' טא' | 19 שם כו' טד', טה' | 20 שם לב' טא' |

1 אלא | 2 בינאה | 2 עדר | 3 דלך | 3 אלארביה | 3 ואלשרעיה | 3 להדין |  
 4 משתרכה | 4 אלשרעיה | 5 להרא | 5 אלריאצה | 6 ריאצה | 6 אלשרעיה | 8 אתאר |  
 8 אלמדמומה | 8 ואתאר | 8 אלמחמודה | 9 ותאמל | 9 דלך | 9 ותאניתהמא | 10 תאמל |  
 10 נאיתהא | 10 אלריאצה | 11 היאה | 11 ותעפיה | 11 אתארה | 13 אלצאדרה |  
 15 יחרבה | 15 ללאנתקאם | 15 במא | 16 דכרנא | 16 עדאוה | 16 וחרבה | 17 מתל |  
 21 עדאוה |

like Hillel and he should not be irritable like Shammai”<sup>176</sup>— p. 8b and “humble” is not the opposite of “irritable” except in (the way in) which we have explained it—and when they commented on Hillel’s humility they commented (also) on the absence of his anger. And according to that the cultural and legal discipline(s) for these two paths are associated, and there is no alternative (for us) but that we speak of the legal discipline for this path according to its need even though part of this discipline be also a discipline for humility. So (then) we say that the legal discipline for gentleness (consists of) two (kinds of) disciplines: one of them (consists in regarding) the records of the reprimanded (kind of) anger and the records of the lauded (kind of) gentleness that appear in the Pentateuch and the books of the prophets, and also (in) the careful consideration of the utterances of the sages, blessed be their memory, and what is recorded about them in this matter; and the second of them (consists in) the careful consideration of the commandments the aim of which is to train (man) to be gentle and to restrain the quality of anger from the soul and to efface its traces and its causes. As for the first discipline, the first thing that is to be considered in it is that of the sin committed by Kain in killing Abel, whereof he said: “My iniquity is greater than I can bear”<sup>177</sup> and on account of which he and his offspring were punished, the cause was anger, for the slayer and every avenger is really moved to vengeance by anger in the way we have told you. And also of Esau’s enmity for Jacob and of the impulse of his soul to spill blood like that of Jacob, as the Bible relates his innermost thought: “Let the days of mourning for my father be at hand; then I will slay my brother Jacob,”<sup>178</sup> the cause was wrath and anger. Rebecca said (namely) to Jacob: “Until thy brother’s fury turn away, until thy brother’s anger turn away from thee, &c.”<sup>179</sup> And Onkelos said in his interpretation of “for he said: ‘I will appease him with the present’”;<sup>180</sup> “For he said: ‘I will appease his anger.’” And also of the enmity of

<sup>176</sup> *Shabbath* 30b.

<sup>177</sup> *Genesis* 4, 13.

<sup>178</sup> *Genesis* 27, 41.

<sup>179</sup> *Genesis* 27, 44-45.

<sup>180</sup> *Genesis* 32, 21.

p. 9a

אלשבטים אכוה יוסף לה עלי נמלתהם אלסלאם והרכתהם  
לקתלה לים מונבהא אלא אלהרג מנה ואלנצב עליה קאל אנקלום  
פי תעביר וימררוהו ורבו ואיתמררו עימיה ונקמוהי ולא  
שך נדמהם ענד מא ראוי שדה יעקב למצאכה בפקדה חית  
לם ינפעחם אלגדם לפרט מא לם ימנחם אסתדראכה ואל  
5 דלך למא אל אליה מן מחנתהם אלתי קאלוא פיהא וגם דמו  
הנה נדרש ונתגלגל הדבר לשעבוד מצרים ואנת תעלם  
קול יעקב פי כבארהם ארור אפם כי עז ועברתם כי  
קשתה ויכפיד אן תלך אלהפוח אלתי אוכד פיהא עלי משה  
10 [לא] אלא נצב צדר ענה קולה עאם שמעו נא המרים וכי ואבא  
מארי זצל יקול אן נפם אלמואכדה פי דלך עלי אלהרג כמא  
הו מסמור לה פי שרח מסכת אבות ונחן נצנר ען אלכלאם  
פי דלך ושאוול בחיר יוי לם יוקעה פי קתל כהני יוי ואכראב  
נב עיר הכהנים אלא נצב וחרנה ודוד משיח יוי מא הרכה  
15 לטלב קתל נבל אלא חרנה מנה וקד עלמת אעתראפה לאביניל  
פי צדהא לה ען תלך אלמאתמה בקולהא לה ולא תהיה זאת  
לך לפוקה ולמכשול בקולה להא וברוך טעמך וברוכה  
את אשר כליתני היום מכוא כדמים ולם יוקעה פי קבול  
לשון הרע אלדי קאלה ציבא ען מפיכשת אלא חרנה מנה וודי  
20 דלך פי וקעה פי [מא] לא ינאסב דינה אלמתין ומרהתה אלגורה  
פי עדם קבולה אעתדארה מנה וקולה לה למה תדבר עוד

3 בראשית ט"ט כ"ג | 6 שם ט"ב כ"ג | 8 שם ט"ז י' | 10 במדבר כ' י' | 12 סוף פירק ד' | 16 שמואל א  
כה' לא' | 17 שם כה' לג' | 21 שמואל ב' יט' ל'

1 אכוה | 4 שך | 4 ראי | 4 שרה | 4 חית | 6 דלך | 9 ויכפיד | 9 אלהפוח | 9 אכר | 10 נצב |  
11 אלמואכדה | 11 דלך | 12 נצנר | 13 דלך | 13 ואכראב | 16 צדהא | 16 אלמאתמה |  
18 קבול | 19 אלדי | 20 דלך | 20 אלגורה | 21 קבולה |

the tribes, the brothers of Joseph, peace be upon all of them, for him and of the impulse to kill the cause was nothing but anger with him and wrath over him. Onkelos said (namely) in the interpretation of "they have dealt bitterly with him and shot":<sup>181</sup> "And they were embittered against him and took revenge on him," and there is no doubt about their regret when they saw how intensely Jacob was overcome by his loss, where (however) regret was of no avail to them because there had already passed beyond (them) that which they could no (longer) retrieve, and that ended with the trial (they underwent) of which they said: "Therefore, also, behold, his blood is required";<sup>181a</sup> and the matter finally led to the servitude of (Israel) in Egypt. And thou knowest Jacob's declaration about the oldest of them, "Cursed be their anger, for it was fierce, and their wrath, for it was cruel."<sup>182</sup> And it suffices for thee that that fault for which Moses was punished was nothing but wrath as a result of which he said, peace be upon him: "Hear now, ye rebels, &c."<sup>183</sup> And my father (and) teacher, the memory of the righteous be blessed, says that the punishment in that (matter) was chiefly for the anger, as it is written by him in the commentary on the tractate of Aboth,<sup>184</sup> and we abbreviate (our) discussion of that (subject). And Saul the chosen one of the Lord was led into the killing of the priests of the Lord and the devastation of Nob the city of the priests only by his wrath and his anger. And David the annointed of the Lord was moved to seek to kill Nabal only by his anger over him, and thou knowest already his confession to Abigail, when she prevented him from that sin by her saying to him: "That this shall be no stumbling block unto thee nor an offence,"<sup>185</sup> (his confession) in which he said to her: "And blessed be thy discretion, and blessed beest thou, that hast kept me this day from blood guiltiness."<sup>186</sup> And nothing led him to accept the calumny which Ziba made against Mephibosheth but his anger over him, and that conduced to his falling into (a kind of conduct) that did not befit his firm religiosity and his abundant magnanimity, (namely) into not accepting from him his excuse and (into) saying to him: "Why speakest thou any more

<sup>181</sup> *Genesis* 49, 23.

<sup>183</sup> *Numbers* 20, 10.

<sup>185</sup> *I Samuel* 25, 31.

<sup>181a</sup> *ibid.* 42, 22.

<sup>184</sup> end of chapter IV.

<sup>186</sup> *I Samuel* 25, 33.

<sup>182</sup> *Genesis* 49, 7.

p. 9b

דבריך אמרתי אתה וציבא תחלקו את השדה וקאל אלהכמ  
 זל בשעה שאמר דוד למפיבשת אתה וציבא תחלקו את  
 השדה יצאה בת קול ואמרה רחבעם וירבעם יחלקו את  
 המלכות ואסא מלך יהודה מע עפים צלאחה וענאיתה  
 תע בה רמאה אלהרנ פי אן יתגרא עלי נביה תע ויקע פי 5  
 שפכות דמים ויכעס אסא אל הראה ויתנתו בית המתפכת  
 כי בזעף עמו על זאת וירצין אסא מן העם בעת ההיא  
 ויואש מלך יהודה אכרנה הרנה ען דיאנתה ומרותה אלי  
 אן קתל זכריה בן יהוידע הכהן וירגמחו אבן במצות המלך  
 בחצר בית יוי ולא זכר יואש המלך החסד אשר עשה יהוידע 10  
 אביו עמו ויהרג את בנו ובמותו אמר ירא יוי וידרש וגיר  
 מא דכרנאה כתיר אדא תתבע פחר וקד בינא לך פי אחר  
 פצול אלזו אלאול מן הדא אלכתאב אן סבב דנב אלמקלל אל  
 חרנ וקד אמנב שלמה פי דם אלהרנ ומדח אלחלם בעדה  
 נצוין דכרנא לך בעצהא וינב אן תתדכר בקיתתהא ואלחכמ 15  
 איצא זל דמוא אלהרנ דמא כתירא חתי אנהם קאלוא הקורע  
 בנדיו בחמתו ומפור מעותיו בחמתו יהי בעיניך כעובד  
 עז כך היא אומנותו של יצר הרע היום אומר לו עשה  
 כך ועושה למחר אומר לו לך ועובד עז ועובד וקאלוא מאי  
 דכתיב לא יתיה בכ אל זר איזה הוא אל זר שיש בנופו של אדם 20  
 הוי אומר זה יצר הרע ויצר הרע עמום וכצוין וכצוזה

2 שבת נו; יומא כב: | 6 דברי הימים ב טז' י' | 9 שם כד' כא' כב' | 13 עיין שמת כב' כו' | 16 שבת קה: | 20 תהלים סא' י'

5 יתגרי | 5 נביה | 8 אכרנה | 11 וגיר | 12 כתיר | 12 אדא | 12 תתבע | 12 בינא | 13 הדא | 13 רנב | 14 דם | 15 דכרנא | 15 תתדכר | 16 דמוא | 16 דמא | 16 כתירא | 21 וכצוין | 21 וכצוזה



of thy matters? I say: Thou and Ziba divide the land.”<sup>187</sup> And the sages, their memory be blessed, said: “At the moment when David said to Mephibosheth: ‘Thou and Ziba divide the land,’ a divine voice came forth and said: ‘Rehoboam and Jeroboam will divide the kingdom.’”<sup>188</sup> And Asa, the king of Judah, despite his great virtuousness and His solicitude, exalted be He, for him was thrown by anger into being bold against His prophet, exalted be He, and (into) falling into bloodshed. “Then Asa was wroth with the seer, and put him in the prison-house; for he was in a rage with him because of this thing. And Asa oppressed some of the people at that time.”<sup>189</sup> And Joash the king of Judah was brought out by his anger from his religiosity and his magnanimity until he killed Zechariah, son of Jehoyada the priest. “And they stoned him with stones at the command of the king in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoyada his father had done to him, but slew his son. And when he died, he said: ‘The Lord look upon it and require it.’”<sup>190</sup> And there is much (in the Bible corroborating these views) besides what we have noted; if it be traced, it will appear. And we have already explained to thee in one of the chapters of the first part of this book that the cause of the sin of the *curser*<sup>191</sup> is anger. And Solomon has already dilated much on the censure of anger and the praise of gentleness in a number of (scriptural) passages of which we have noted some to thee, and thou must recall the rest of them. And the sages, too, blessed be their memory, censured anger greatly, so much so that they said: “He who rends his garments in his anger and scatters his money in his anger, let him be in thy eyes like one who worships idols. Such is the device of the evil inclination. Today it says to him: ‘Do thus,’ and he does (it); the next day it says to him: ‘Go and serve idols,’ and he serves.”<sup>192</sup> And they said: “(Speaking of) that which is written (namely): ‘There shall not be in thee a strange god,’<sup>193</sup> who is the strange god that dwells in man’s body? Say this is the evil inclination.”<sup>194</sup> And the evil inclination is (to be understood in a) general and (a) particular (sense). And its particular (application)

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<sup>187</sup> II Samuel 19, 30.

<sup>189</sup> II Chronicles 16, 10.

<sup>191</sup> Viz. Exodus 22, 27.

<sup>193</sup> Psalms 81, 10.

<sup>188</sup> Shabbath 56b. Yoma 22b.

<sup>190</sup> II Chronicles 24, 21. 22.

<sup>192</sup> Shabbath 105b.

<sup>194</sup> Shabbath 105b.

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תוראן אלקֹה אלנוועיָה בניר תקדיר פכרי ואעתבר אתאר  
 אלחלם אלוארדהּ פי אלכתאב וכתב אלאנביא למֵא פֶתֶר ראובן  
 חמיהּ אלשבמים ען קתל יוסף בקולה השליכו אותו אל הבור  
 הזה וכו' אנתקלוא בהרו חרגהם וחמיתתם מן אלקתל אלי  
 אלביע כמהּ הו מסטור ואמֵא אתאר חלם יוסף פי אלעפו  
 ען אכותהּ ואלאשפאק עליהם ומדרארתהם פטאהרהּ  
 וקר תקדֵם מן אלקול פי דלך מא תקדֵם וחלם שאול בחיר יוי  
 פי עפוח עמֵן אזררהּ מע חרכֵהּ ישראל לקתל אלמִשאר  
 אליהּ מסטור ויאמר העם אל שמואל מי האמר שאול ימלך  
 עלינו תנו האנשים ונמיתם ויאמר שאול לא יומת איש  
 ביום הזה כי היום עשה יוי תשועה בישראל וחלם דוד פי  
 עפוח ואמסאכהּ ען שאול מע כונה קאצד רוחהּ פֶתֶר  
 איצא מסטור וגואב שאול להּ ואעתראפהּ צדיק אתהּ  
 ממני כי אתהּ נמלתני הטובה וכו' וכי ימצא איש את איכו  
 ושלחוּ בדרך טובהּ ויֵוי ישלמך טובהּ תחת היום הזה  
 אשר עשיתהּ לי וכדלך חלמהּ פי אמסאכהּ ען קתל שמעי  
 בן גרא וקולהּ הניחו לו ויקלל ועפוח ענהּ איצא למֵא ירד  
 לקראתו הירדן וימינהּ להּ אם אמיתך בחרב ואמֵא וציתת  
 לשלמהּ בקתלהּ פיתאֵל פיהּ אנהּ מלום במטאלב אל  
 חֵק שרעֵא אד ואהאנתהּ להּ כאנת נהראּ עלי מי בין אל  
 נאקלון אן תוּ אדא אֶהי נהראּ לא יגוּ להּ אלמִסאמהּ

3 בראשית לו' כב' | 9 שמואל א' יא' יב' יג' | 13 שם כד' יח' | 14 שם כד' כ' | 17 שמואל ב' טז' יא' |  
 17 מלכים א' ב' ח' | 21 זה הדין נמצא ביד החוקה ספר טדע סוף הלכות תלמוד תורה ובתלמוד שלנו אינו מסודר  
 ועל פי הספרים יסודו על פי מיטות ביטא כב' כג. ובקדושין לב: |

1 תוראן | 1 אלנוועיָה | 1 בניר | 1 אתאר | 2 אלוארדהּ | 3 חמיהּ | 4 אנתקלו |  
 5 אתאר | 6 אכותהּ | 6 פטאהרהּ | 7 דלך | 12 עפוח | 12 פֶתֶר | 16 וכדלך | 17 ועפוח |  
 19 אלחֵק | 20 אד | 21 ארא | 21 אלמִסאמהּ |

is the agitation of the impulsive faculty without the determination p. 10a  
of the mind. And regard the records of gentleness that appear in the Pentateuch and the book of the prophets. When Reuben calmed the (fierce) wrath of the tribes, so that they did not kill Joseph, by his saying: "Cast him into this pit, &c.,"<sup>195</sup> they were transferred, as their anger and their (fierce) wrath subsided, from killing to selling, as it is written. And as for the records of the gentleness Joseph (displayed) in pardoning his brothers and pitying them and treating them kindly, they are apparent, and there has already been said about that previously what has been said. And the gentleness of Saul the chosen one of the Lord in pardoning him who insulted him, despite Israel's impulse to kill the one referred to, is (clearly) written (of in the Bible): "And the people said unto Samuel: 'Who is he that said: Shall Saul reign over us? bring the men that we may put them to death.' And Saul said: 'There shall not a man be put to death this day; for today the Lord hath wrought deliverance in Israel.'"<sup>196</sup> And the gentleness of David in his pardoning and refraining from (killing) Saul, although he was clearly seeking his life, is also written of. And Saul's answer to him and his confession (was): "Thou art more righteous than I; for thou hast rendered unto me good, &c.,"<sup>197</sup> "For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that which thou hast done unto me this day."<sup>198</sup> And likewise was his gentleness (displayed) in his refraining from (killing) Shim'i ben Gera and his saying: "Let him alone and let him curse,"<sup>199</sup> and (in) his pardoning him also when he "came down to meet" him "at the Jordan" and (in) his oath to him: "I will not put thee to death with the sword."<sup>200</sup> Now as for his will to Solomon that he kill him, there must be explained about it that it<sup>201</sup> was legally required by the demands of duty, inasmuch as his slight to him was public, as the transmitters (of tradition) have explained that a scholar, if he has been publicly slighted, is not permitted to forgive,<sup>202</sup>

<sup>195</sup> *Genesis* 37, 22.

<sup>196</sup> *I Samuel* 11, 12, 13.

<sup>197</sup> *I Samuel* 24, 18.

<sup>198</sup> *I Samuel* 24, 20.

<sup>199</sup> *II Samuel* 16, 11.

<sup>200</sup> *I Kings* 2, 8.

<sup>201</sup> i. e. the killing.

<sup>202</sup> This is based on the statement of Moses Maimonides in his *Yad Hachazakah*, *Sefer Madda'*, end of *Hilkhoth Talmud Torah* (which is based on statements in *Yoma* 22b, 23a and *Kiddushin* 32b). See the commentators there. According to them this law is not directly stated in the Talmud.

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קל וחומר מלך משיח נביא וידל עלי דלך קולה ועתה אל  
 תנקתו והרא אחסן מא תאול פיה חסב פחמנא והו יצף נפסה  
 קאילא אם נמלתי שולמי רע ונחו דלך ומן כלק אלנבואה אלחלם  
 אלא פי חקוקה תע כמה סנבין ולדלך נדב אלחכמ זל  
 להרא אלכלק אלכרים נרבא עמימא ואמרוא באלאבעאד 5  
 ען אחרג נאיה אלאבעאד ונצוא לעולם יהא אדם ענותן  
 כהלל ואל יהא קפדן כשמאי וקד שרחנא דלך פי אלגז אל  
 אול פי צפאת הרב שמעתיקין מפיו דברי תורה ודכרוא  
 פי צפאת מקדשי השם עלובין ואינן עולבין שומעין  
 חרפתן ואינן משיבין וקאלוא לעולם יהא אדם רך כקנה 10  
 ואל יהא קשה כארו לפיכך זכה קנה ליטול ממנו קולמוס  
 לכתוב בו ספר תורה וקאלוא כל המעביר על מדותיו מעבירין  
 לו על כל פשעיו שנ נושא עון ועבר על פשע למי הוא  
 נושא עון למי שהוא עובר על פשע ואקאולחם פי דם  
 אחרג ומדח אלחלם כתירה במרה ואמא אלריאצה אלתאניה 15  
 אלשרעייה והי תאמל אלמצוות אלתי נאיתהא מנע אחרג  
 ותעפיה אתרה פמן דלך תשריעה תע בערי מקלט ואל  
 חפל בהרא אלמעני ואלתאכיד פיה ואלתכריר לה נץ אלכתאב  
 פי תעליל דלך אננה לתסבין עאדיה אחרג פן ירדף גאל  
 הדם אחרי הרצח כי יחס לכבו וכו' ומצות תוכחה קיל פיהא 20  
 הוכח תוכיח את עמיתך ולא תשא עליו המא יעני תדהב

1 מלכים א ב' ט' | 3 תהלים ז' ה' | 6 שבת ל': | 9 שבת פח: יומא כנ: גטין לז: | 10 תענית כ: |  
 12 ראש השנה יז: מנלה כח: | 13 מיכה ז' יח' | 19 דברים י' י' | 21 וקרא יש' יז' |

1 וידל | 1 דלך | 2 והרא | 3 קאיל | 3 שלמי | 3 דלך | 3 כלק | 3 אלנבואה |  
 4 סנבין | 4 ולדלך | 5 להרא | 5 אלכלק | 6 נאיה | 6 ונצוא | 7 דלך | 7 אלאל |  
 8 ודכרוא | 14 דם | 15 כתירה | 15 במרה | 15 אלתאניה | 16 אלשרעייה | 16 תאמל |  
 16 נאיתהא | 17 אתרה | 17 דלך | 18 בהרא | 18 ואלתאכיד | 18 נץ | 19 דלך | 21 יעני |

all the more so a king, anointed (and) prophet. And that is proven p. 10b by his saying (to Solomon): "Now therefore hold him not guiltless."<sup>203</sup> And this is the best explanation thereof according to our understanding, since he describes himself saying: "If I have requited him that did evil unto me,"<sup>204</sup> and so forth. And gentleness belongs to the character of prophecy, except in cases (where) His (cause), exalted be He, (is concerned,) as we shall explain. And therefore did the sages, blessed be their memory, exhort strongly to this noble trait, and they commanded (men) to keep as far away from anger as possible, and they said expressly: "A person should always be humble like Hillel and he should not be irritable like Shammai,"<sup>205</sup> and we have already explained that in the first part (of the book) among the qualities of the master from whose mouth words of Torah are quoted. And they in the description of those who sanctify the name (of God) "(that they are people) who are insulted but do not insult, who hear themselves reviled but do not answer."<sup>206</sup> And they said: "A person should always be yielding like a reed and not unbending like a cedar. Therefore was the reed privileged to supply the pen with which to write the Torah."<sup>207</sup> And they said: "Whoever forbears from retaliating has all his transgressions passed over, for it has been said: 'That pardoneth iniquity and passeth by transgression.'<sup>208</sup> Whose iniquity does He pardon? His who passes by (another's) transgression."<sup>209</sup> And their utterances on the censure of anger and the praise of gentleness are very numerous. Now as for the second (kind of) discipline, which (consists in) the careful consideration of the commandments the aim of which is to prevent anger and to efface its trace, there belongs to that His legislation, exalted be He, concerning the cities of refuge (that were to be set aside), and the great attention paid to this matter, and the reaffirmation and repetition thereof. The Pentateuch says expressly, in giving the reason therefor, that it is to becalm the fit of anger: "Lest the avenger of blood pursue the manslayer, while his heart is hot, &c."<sup>210</sup> And in the commandment of reproving it is said: "Thou shall surely rebuke thy neighbor, and not bear sin because of him"<sup>211</sup>—it means: "Thou shalt dispel

<sup>203</sup> I Kings 2, 9.

<sup>204</sup> Psalms 7, 5.

<sup>205</sup> Shabbath 30b.

<sup>206</sup> Shabbath 88b. Yoma 23a. Gitin 36b.

<sup>207</sup> Ta'anith 20a, 20b.

<sup>208</sup> Micah 7, 18.

<sup>209</sup> Rosh Hashanah 17a. Megillah 28a.

<sup>210</sup> Deuteronomy 19, 6.

<sup>211</sup> Leviticus 19, 17.

p. 11 a מא פי נפסך מנה באלתוכחה עלי [מא] שרַחנאה פי אלנו אלתאלת  
 מן הדא אלכתאב פי אדאב אלצחבה אן דלך פשמיה דקרא  
 מע כון פי גרין אלנץ מא תצמנה אלנקל איצא ונחיה  
 תע ען אלנקימה ואלנטירה לתעפיה אתר אלמואכדה ומחו  
 5 אַתַּר אַלְחַרְגַּ מִן אַלְקֹהַ אַלְנוּעִיָּהּ וְאַלְנַחֵי עֵן קַלְלַת דִּינִין וְנִשְׂיָא  
 וְחַרְשׁ כָּל דְּלֶךְ לְמַנַּע הִיאָה אַלְחַרְגַּ מִצְאַפֵּא לְמָא פִּיה מִן  
 אַלְאֲדִיָּהּ וְאַלְעֲדוּאן עֵן אַלְמִשְׁתּוּם וְקַד עֵלְל אַבָּא מֵאַרִי זַעֲל  
 פִּי סַפֵּר מִצּוּת קוּלַּה תַּע לֹא תַקְלַל חַרְשׁ בְּתַעֲלִיל יִנְפַּחַם  
 מִנַּה מָא דְכַרְנַאָה וְכֹדֶלְךְ אַלְנַחֵי עֵן קַלְלַת אַב וְאַם וְהַכִּיּוּתָן  
 10 וְעֵן הַכִּיּוּת כָּל אַדָּם מִיִּשְׂרָאֵל בְּקוּלַּה תַּע לֹא יוֹסִיף עֵן חֵד  
 אַלְמַלְקוּת כָּל דְּלֶךְ לְתַעֲפִיָּה אַתַּר אַלְחַרְגַּ אַלְדִּי יוֹקַע פִּי הֲרָא  
 אַלְעֲדוּאן אַלְעֲטִים וְאַלְקַחָה אַלְשְׂדִירָהּ וּמִצּוּת אַכֵּר לְהָא  
 תַּעֲלַק בְּאַלְחַרְגַּ אַמָּא בְּכוּנָה אַעֲנִי אַלְחַרְגַּ יוֹקַע פִּי אַלְתַּעֲדִי  
 עֲלִיָּהָ וְאַמָּא בְּכוּנָהָ אַעֲנִי אַלְמִצּוּת אַחְתִּיאַטָּא מִן חֲצוּל  
 15 אַתַּר אַלְחַרְגַּ וְכַפִּי בְּנוֹקַב שֵׁם סַבַּב דְּנַבְּחָה חַרְגָּה וְקַד בִּינָא  
 פִּי דְלֶךְ מָא בִּינָאָה פִּי אַלְאַנּוּזָא אַלְמַתְקֲדָמָה וְאַנְתַּ תַּעֲלַם  
 קַדַּר מָא וְכַדַּת בַּה אַלְשְׂרִיעָהּ פִּי אַלְחֵלֶם וְאַלְעַפּוּ פִּי קוּלַּה תַּע  
 כִּי תַרְאָה חַמּוּר שְׁנֹאךְ רַבִּין תַּחַת מִשְׂאוּ וְחַדְלַת מַעוּב לּוּ  
 עוּב תַּעוּב עַמּוּ וּבִין אַלְמַתְרַנֵּם שַׂרַח דְּלֶךְ מִשְׁבַּק תִּשְׁבּוּק  
 20 מַה דְּבַלְבֶּךְ עֲלוּהִי וְתַפְרִיק עִימִיָּה וְאַדּ וּבִינָא פִּי אַלְחֵלֶם  
 אַנָּה מִן אַלְמַסְאַלְךְ אַלְרַפִּיעָה אַלְתִּי נַדְבַת אַלִּיָּהָ אַלְשְׂרִיעָה אַנָּה

7 מצוות לא תעשה מצוה שיש' | 8 וקרא יש' יד' | 10 דברים כה' ג' | 18 שמות כג' ה'

1 אלתאלת | 2 הרא | 2 אלצחבה | 2 דלך | 3 אלנץ | 4 אתר | 4 אלמואכדה |  
 5 אתר | 5 אלנוועיה | 6 כל | 6 דלך | 6 היאה | 7 אלאדיה | 7 עלל | 9 דברנאה |  
 9 וכדלך | 10 חד | 11 כל | 11 דלך | 11 אתר | 11 אלדי | 11 הרא | 12 אלשדירה |  
 12 אכר | 13 תעלק | 13 אלתעד | 14 אחתיאטא | 15 אתר | 15 דנבה | 15 בינא |  
 16 דלך | 16 בינאה | 16 אלמתקדמה | 17 וכדת | 17 אלשריעה | 19 דלך | 20 ואר |  
 20 ובינא | 21 אלרפיעה | 21 אלשריעה |

that which is in thy soul of it by means of the rebuke, as we have explained it in the third part of this book in (our discussion of) the etiquette of friendship that that is the literal meaning of the verse, although there is within the object of the text also what tradition includes. And His prohibition, exalted be He, of taking vengeance and keeping a grudge (has as its purpose) the effacing of the trace of the displeasure and the erasing of the trace of anger from the impulsive faculty. And the prohibition against cursing a judge and a prince and a deaf (person), all that (is instituted) in order to prevent the trait of anger, in addition to the wrong and the injustice against the insulted that is contained in it. And my father and teacher, the memory of the righteous be blessed, has in his *Sefer Mišwoth*<sup>212</sup> already given a reason for His declaration, exalted be He: "Thou shalt not curse the deaf,"<sup>213</sup> from which can be understood what we have noted. And likewise the prohibition against cursing father and mother and (against) striking them and against striking any man of Israel (which latter prohibition is contained) in His declaration, exalted be He, "He shall not exceed" the limit of stripes,<sup>214</sup> all that (has as a purpose) to efface the trace of anger which causes one to fall into this great injustice and severe impudence. And (yet) other commandments have (some) pertinence to anger either by virtue of the fact that it—I mean anger—leads one to transgress over them or by virtue of the fact that they—I mean the commandments—are a protection against the attainment of the effect of anger; and it suffices that the cause of the sin of him who blasphemes the name (of God) is anger, and we have already explained thereof what we have explained in the preceding parts of the book; and thou knowest to what extent the Law emphasized gentleness and forgiveness in His declaration, exalted be He: "If thou see the ass of him that hateth thee lying under its burden, thou shalt forbear to pass him by; thou shalt surely release it with him,"<sup>215</sup> and the translator<sup>216</sup> made clear the explanation thereof (saying it means:) "Thou shalt surely leave go what is in thy heart against him and thou shalt unburden with him." And now that we have explained with regard to gentleness that it is (one) of the elevated paths to which the Law exhorts, it is (to be noted) that

<sup>212</sup> Division of Negative Commandments, Commandment 317.

<sup>213</sup> *Leviticus* 19, 14.

<sup>214</sup> *Deuteronomy* 25, 3.

<sup>215</sup> *Exodus* 23, 5.

<sup>216</sup> *Onkelos*.

p. 11 b מע כון אלחלם ואנבאָ פי אלאמור אלמַתעֶלְקָהּ בנפוסנא ומנאפסאתנא  
אלדניאִיָּהּ פאנָה גיר ואנב פי אלאמור אלדיניָהּ ולדלך קאלוא זל  
כל תח שאינו נוקם ונוטר כנחש אינו תח ולמא עורינ  
דלך בקול אלכתאב לא תקם ולא תטר כאן אלגואב לא קשיא  
הא במילי דעלמא הא במילי דשמיא וקד דכרנא דלך פי 5  
אלגז אלחאלת וכל די ולאיה מן ישראל או נבֹוה אנמא הו תאבע  
משה עאם ואדא תאמלנא מא סמרה אלכתאב מן חלמה  
ונדנאה פי חקוק נפסה שמרי ישראל יקולון לה ירא יוי עליכם  
וישפט והו יעדרהם וירק לחאלהם וישפע פיהם ופי גמיע  
ישראל קאילא למה הרעת לעם הזה וכו' ו[פי] מן זנב יהושע 10  
מואכרתה לאנל מא יתעלק באלאדב פי חק אלרסול עאם  
ממא לים נחן אלאן בצדד שרחה יקול עאם מבינא לחלמה  
וכרם טבאעה פי אלקציה המקנא אתה לי וכו' ומרים עליהא  
אלסלאם מואכרתה תע להא ואחלאלה מא חל בהא הו  
בסכב כלאמהא פיה והו אלשפיע פיהא אל נא רפא נא לה 15  
ומע דלך מואכרתה פי חקוקה תע פי מעשה העגל כמה  
סטר ויהי כאשר קרב אל המחנה וירא את העגל ומחלות  
ויחר אף משה וישלח וכו' ופי שריפת הטאת הנאכלת  
ויקצף על אלעזר ועל איתמר וכו' מדוע לא אכלתם את  
הטאת וכו' ופי מלחמת מדין ויקצף משה על פקדי 20  
החיל וכו' והכדא ראינא פנחס גירתה פי אלדין וחמיתה לה

3 יוסא כנ | 4 ויקרא יש' יח' | 4 יוסא כנ. ועיין ברכות ז: | 8 שמות ה' כא' | 10 שם ה' כב' |  
13 במדבר יא' כט' | 15 שם יב' יג' | 17 שמות לב' יט' | 19 ויקרא יא' טז' יז' | 20 במדבר לא' יד' |

1 ואנב | 1 אלאמור | 1 אלמַתעֶלְקָהּ | 2 אלדניאיה | 2 אלאמור | 2 אלדיניה | 2 ולדלך |  
4 דלך | 5 דכרנא | 5 דלך | 6 אלחאלת | 6 די | 6 ולאיה | 6 נבֹוה | 7 ואדא | 8 ונדנאה |  
9 יעדרהם | 9 וירק | 10 זנב | 11 מואכרתה | 11 יתעלק | 11 חק | 12 אלאן | 12 מבינ |  
13 אלקציה | 14 מואכרתה | 16 דלך | 16 מואכרתה | 17 סטר | 21 והכדא | 21 גירתה |



despite the fact that gentleness is required in matters pertaining to p. 11b our (own) personal wishes and our secular aspirations, it is not required in matters of religion, and therefore did they, their memory be blessed, say: "Any scholar who is not revengeful and grudge-bearing like the serpent is no scholar";<sup>217</sup> and when objection was raised against that from the statement of the Pentateuch: "Thou shalt not take vengeance nor bear any grudge,"<sup>218</sup> the answer (given) was: "There is no difficulty. The latter applies to matters of the world, the former to matters of heaven,"<sup>219</sup> and we have already mentioned that in the third part (of the book). And every holy man or prophet of Israel is verily a follower of Moses, peace be upon him, (in this matter). And when we carefully consider what the Pentateuch has related of his gentleness, we find it (to be exercised) in cases pertaining to himself. (Thus) the officers of Israel say to him: "The Lord look upon you and judge,"<sup>220</sup> and he excuses them and is seized with pity over their state and intercedes on their behalf and for all Israel saying: "Wherefore hast Thou dealt ill with this people, &c."<sup>221</sup> And with regard to him whose punishment Joshua regarded as necessary because of what belongs to good etiquette in the case of the messenger (of God), peace be upon him—which is a matter which does not lie within our present scope to explain—he says, peace be upon him, clearly showing his gentleness and the nobility of his character in the incident: "Art thou jealous for my sake? &c."<sup>222</sup> And (as for) Miriam, peace be upon her, His punishment, exalted be He, of her and His causing to come upon her what came upon her was due to her speaking (ill) about him, and (yet) he interceded for her (praying): "Heal her now, Oh God, I beseech Thee."<sup>223</sup> And despite that (we find) him taking offence in cases concerning Him, exalted be He: in the case of the making of the (golden) calf as it is written: "And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing; and Moses' anger waxed hot, and he cast, &c."<sup>224</sup> and in the case where the sin-offering that should have been eaten was burnt up "[And] he was angry with Eleazar and Ithamar, &c." "Wherefore have ye not eaten the sin-offering, &c."<sup>225</sup> and in the war against Midyan "[And] Moses was angry with the officers of the host, &c."<sup>226</sup> And thus we see Phineas zealous for religion and indignant for its sake,

<sup>217</sup> *Yoma* 23a.

<sup>219</sup> *Yoma* 23a and cf. *Berakhoth* 7b.

<sup>221</sup> *Exodus* 5, 22.

<sup>223</sup> *Numbers* 12, 13.

<sup>225</sup> *Leviticus* 11, 16. 17.

<sup>218</sup> *Leviticus* 19, 18.

<sup>220</sup> *Exodus* 5, 21.

<sup>222</sup> *Numbers* 11, 29.

<sup>224</sup> *Exodus* 32, 19.

<sup>226</sup> *Numbers* 31, 14.

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כמא סָמֵר וירא פינחס ויקם מתוך העדה ויקח רמה בידו  
 ויבא וכו' וקד עלמת מא אתמר דלך לה ולישראל פינחס  
 בן אלעזר בן אהרן הכהן השיב את חמתי וכו' ושמואל עֲאֵם  
 פי קציה עמלק ויאמר שמואל כאשר שכלה נשים חרכך  
 וכו' וישסף שמואל את אנג לפני יו'י בגלגל ושאל יקול 5  
 ורעו וראו כמה היתה החטאת הזאת היום כי חי יו'י המושיע  
 את ישראל כי אם ישנו כיונתן בני מות וענד תחֶקֶק  
 אלאמר אֲנֶה מן יהונתן קאל כה יעשה יו'י אלהים וכה יוסיף  
 כי מות תמות יהונתן ודוד עֲאֵם מע עמים חלמה פי  
 חקוק נפסה אלדי דכרנא לך מנה מא דכרנא פי הדא אל 10  
 פצל כאן תנפידה לחקוקה תע כמא סָמֵר פיה אלמִכְכּוּר  
 לה כמות שאול קתלה באלחֶקֶךְ דמך על ראשך כי פיך  
 ענה כך לאמר מתתי את משיח יו'י ופי נקמתה מן רכב  
 ובענה קאתלי איש בשת ויצו דוד את הנערים ויהרגום  
 ויקצצו את ידיהם ואת רגליהם ונקמתה מן אומות העולם 15  
 מסטורה משרוחה ושלמה קתל אכאה אדניה בן חגית  
 לכונה מורד במלכות ואליהו דבח נביאי הבעל ארבע  
 מאות וחמשים בשעה אחת וגירתה פי חֶקֶה תע כמא  
 קאל קנא קנאתי ליו'י צבאות ולא תעארצני פי דכרי לאליהו  
 בעד פינחס באלדרשות אלמקול פיהא אֵן אליהו הו פינחס 20  
 לאֲנֶה אֵן כאן הו הו כמא קד קיל דלך פיכון דלך תֵאכִידָא

1 במדבר כה' ז', ח' | 2 שם כה' יא' | 4 שמואל א' טו' לג' | 6 שם יד' לח', לט' | 8 שם יד' טד' |  
 12 שמואל ב' א' טו' | 14 שם ד' יב' | 19 מלכים א' יש' י' | 20 ילקוט שמעוני חזקת פרשת פינחס בשם  
 מדיש ופיקי ר' אליעזר פיק כט' |

1 סָמֵר | 2 אתמר | 2 דלך | 7 תחֶקֶק | 10 אלדי | 10 דכרנא | 10 דכרנא | 10 הדא |  
 11 תנפידה | 11 סָמֵר | 12 באלחֶקֶךְ | 16 מסטורה | 16 משרוחה | 16 אכאה | 17 רבח |  
 18 חֶקֶה | 21 דלך | 21 דלך | 21 האכירָא |

as it is written: "And when Phineas . . . saw it, he rose up from the midst of the congregation, and took a spear in his hand. And he went in, &c."<sup>227</sup> And thou knowest already what fruits that bore for him and for Israel. (We read namely:) "Phineas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away, &c."<sup>228</sup> And Samuel, peace be upon him, in the case of Amalek ["And Samuel] said: 'As thy sword hath made women childless, &c.' . . . And Samuel hewed Agag in pieces before the Lord in Gilgal."<sup>229</sup> And Saul says: "And know and see wherein this sin hath been this day. For, as the Lord liveth, who saveth Israel, tho it be in Jonathan my son, he shall surely die."<sup>230</sup> And when the matter was ascertained as (having come) from Jonathan, he said: "God do so and more also; thou shalt surely die, Jonathan."<sup>231</sup> And (as for) David, peace be upon him, despite his great gentleness in cases affecting his person, of which (gentleness) we have mentioned to thee whatever we have mentioned in this chapter, his enforcing of His rights, exalted be He, was as has been written about it. He (namely) killed by the law (of God) him who informed him of the death of Saul (saying): "Thy blood be upon thy head; for thy mouth hath testified against thee, saying: I have slain the Lord's anointed."<sup>232</sup> And in his revenge from Rechab and Baanah the slayers of Ishbosheth "[And] David commanded his young men, and they slew them, and cut off their hands and their feet."<sup>233</sup> And his revenge from the nations of the world is written of (and widely) dilated upon. And Solomon killed his brother Adonijah the son of Haggith because he was a rebel against the government. And Elijah slaughtered four hundred and fifty prophets of Ba'al in one hour; and his zeal for His sake, exalted be He, was (such) as he said: "I have been very jealous for the Lord, God of hosts."<sup>234</sup> And do not contradict me when I mention Elijah after Phineas by the exegetical remarks in which it is said that Elijah is Phineas,<sup>235</sup> for if he be the same, as that has already been said, then that would be a repetition

<sup>227</sup> Numbers 25, 7. 8.

<sup>229</sup> I Samuel 15, 33.

<sup>231</sup> I Samuel 14, 44.

<sup>233</sup> II Samuel 4, 12.

<sup>235</sup> Chapters of R. Eliezer chap. 29 and *Yalkut Shim'oni* beginning of *Parshath Pinchas* in the name of an unknown Midrash.

<sup>228</sup> Numbers 25, 11.

<sup>230</sup> I Samuel 14, 38. 39.

<sup>232</sup> II Samuel 1, 16.

<sup>234</sup> I Kings 19, 10.

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לְגִירַתָּהּ אֱלֹשֶׁרֶעִיָּהּ וְאִי כֹאֵן גִּירָה פֶּכֶל מִנְחָמָא קִנְיָ לִיּוּ  
 וְאִלְיִשָׁע . חֲרָג מִן רוּיָהּ יְהוֹרֵם וְקָאֵל לָהּ מָה לִּי וְלָךְ לָךְ אֵל נְבִיאִי  
 אַבְיָךְ וְאַמְךָ וְכוּ' הִי יוּי צְבָאוֹת אֲשֶׁר עִמְדַתִּי לִפְנֵי כִי לֹולִי  
 פְּנֵי יְהוֹשֻׁפֵט מֶלֶךְ יְהוּדָה אֲנִי נִשְׂא אִם אֲבִיט אֵלֶיךָ וְאִם  
 אֶרְאֶךָ וְפִי אֶתְאַר אֶלְחַכְמָ זֶל מִן אֶלְחָרָג אֶלְדִּינִי אֶלְכַתִּיר שְׁמַאי 6  
 עֵאֵם אֶפְרַט חֲרָגָה פִּי אֶלְאֶמֹר אֶלְדִּינִיָּהּ חֲתִי כֲרָג עֵן אֶלְחֵלֶם  
 וְנָהִי עֵן אֶלְתִּשְׁבָּה בַּהּ וְרַב כְּהֵנָּה לְמָא נְהִי מוֹסֵר עֵן אֶלְמִסְרוֹת  
 וְלִם יִנְתָּה שְׁקֵל סַפְסִירָא וּמַחִייה וּמִית חֲתִי קָאֵל לָהּ רַב לְמָא  
 כְּאֵף עֵלֶיהָ מִן דִּינֵי הַגּוֹיִם זִיל כְּבַבֵּל קַפְדִּי אֶדְמָא וְקַד קָאֶלֹוא  
 הֵאֵי צוֹרְבָא מִרְבֵּנָן דְּרַתַּח אֹורִיתָא הֵיא דְקָא מִרְתַּחֵא לִיהּ 10  
 שֶׁן הֵלֵא כַּה דְבָרֵי כְּאֵשׁ נֵאֵם יוּי וְנִץ אֶלְמִשְׁנָה הוּי עֵז כְּנִמֵּר  
 וְקַל כְּנִשֵׁר וְרִיץ כְּצַבִּי וְנִבְּוֹר כְּאִרִּי לְעִשׂוֹת רִצּוֹן אַבְיָךְ  
 שְׁבִשְׁמִים פִּמֵּן כֹּאֵן כְּמַעֲזֵל עֵן תְּנַפִּיד אֶלְאֶמֹר אֱלֹשֶׁרֶעִיָּהּ  
 לְכוּנָה גִיר מְתַעֲרֵץ לְהָא וְלֹא הִי מְתַעֲיִנָּה עֵלֶיהָ לְכוּנָה  
 מִנְתַּמְמָה כְּנִירָה וְהוּ מִשְׁתַּגֵּל בְּנַפְסָה פֶּלֵא יִנְבַּ לָּהּ אֶלְכְּרוּג 15  
 עֵן אֶלְחֵלֶם בּוֹנָה וְלֹא עֵלִי חֵאֵל וּמִן כֹּאֵן יִתְעִין עֵלֶיהָ תְּנַפִּיד אֵל  
 קְצָאֲצָאֵת אֱלֹשֶׁרֶעִיָּהּ וְנַטְּם אֶלְאֶמֹר אֶלְדִּינִיָּהּ וְרַדְּ אֶלְעֲצָאֵהּ אֵלִי  
 אֶלְוֹאֲנִב כְּנְבִיאִי יִשְׂרָאֵל וּמִלְכֵיהֶם וּנְשִׂאֵיהֶם וּשְׁפִטֵיהֶם  
 וּשְׁטִרֵיהֶם פִּינְבַּ אֵן יְכוּן חֲלִימָא פִּי אֶלְאֶמֹר אֶלְדִּנִּיאִיָּהּ גִּיּוֹרָא  
 מוֹאֲכֵרָא פִּי אֶלְאֶמֹר אֱלֹשֶׁרֶעִיָּהּ מוֹכְרָא לְחֵלְמָה וְנִצְבָּה פִּי 20  
 מוֹאֲפֵקָה אֶרְאֵדָּהּ מִן יִמְלַע עֵלִי מְאֵחֵרָה וּבִאֲטָן קֶלְבָּה כִּי

2 מלכים ב' ג' יב, יד' | 6 שבת ל': | 8 עיין בבא קטא קיז. | 10 הענית ד. | II ירמיה כג' כט' | II אבות ה' ב'

1 לְגִירַתָּהּ | 1 אֱלֹשֶׁרֶעִיָּהּ | 1 גִּירָה | 5 אֶתְאַר | 5 אֶלְכַתִּיר | 6 אֶלְדִּינִיָּהּ | 6 כֲרָג | 7 וְנָהִי |  
 7 אֶלְתִּשְׁבָּה | 11 וְנִץ | 13 תְּנַפִּיד | 13 אֱלֹשֶׁרֶעִיָּהּ | 14 גִיר | 14 מְתַעֲרֵץ | 14 מְתַעֲיִנָּה |  
 15 מִנְתַּמְמָה | 15 כְּנִירָה | 15 אֶלְכְּרוּג | 17 אֱלֹשֶׁרֶעִיָּהּ | 17 אֶלְדִּינִיָּהּ | 17 וְרַדְּ | 17 אֶלְעֲצָאֵהּ |  
 19 אֶלְאֶמֹר | 19 אֶלְדִּנִּיאִיָּהּ | 19 גִּיּוֹרָא | 20 מוֹאֲכֵרָא | 20 אֶלְאֶמֹר | 20 אֱלֹשֶׁרֶעִיָּהּ |

of his zeal for the Law, and if he be another than he, then each p. 12b  
of the two was zealous for the Lord. And Elisha was angry at  
the sight of Jehoram and he said to him: "What have I to do  
with thee? Get thee to the prophets of thy father . . . and thy  
mother, &c." "As the Lord of hosts liveth, before whom I stand,  
surely, were it not that I regard the presence of Jehoshaphat the  
king of Judah, I would not look toward thee nor see thee."<sup>236</sup>  
And in the records of the sages, blessed be their memory, there  
is frequent (mention) of religious anger. Shammai, peace be  
upon him, (for example) went so far (in) his anger in religious  
matters that he departed from gentleness and it was forbidden  
to resemble him.<sup>237</sup> And Rabbi Kahana, when he forbade an  
informer to inform and he did not abstain, took a sword and  
smote him that he died, so that Rab said to him, since he  
was afraid for him of the laws of the gentiles: "Go. In Babylonia  
they are severe on bloodshed."<sup>238</sup> And they have already said:  
"If a student is hot (of temper) it is the learning that heats him,  
for<sup>239</sup> it is said: 'Is not my word like as fire? saith the Lord.'"<sup>240</sup>  
And the Mishnah has said expressly: "Be strong as a leopard, light  
as an eagle, fleet as a hart, and mighty as a lion, to do the will of  
thy father that is in heaven."<sup>241</sup> And so he who is far from  
enforcing the things of the Law because they are not within his  
reach, nor specified for him because they are being regulated by  
another than he and he is busy (only) with himself, (such a person)  
must not depart from gentleness in (any) respect or under (any)  
condition. And he for whom is specified the enforcement of the  
legal punishments and the regulation of the affairs of religion and  
the bringing back of the rebellions to (their) duty, as (is the case  
of) the prophets of Israel and their kings and their princes and  
their judges and their officers, (that person) must be gentle in  
worldly matters, (and) zealous and chastising in matters of the  
Law, directing his gentleness and his wrath in accordance with the  
will of Him who sees his exterior and the interior of his heart,  
"for

<sup>236</sup> II Kings 3, 13, 14.

<sup>238</sup> Cf. *Baba Kama* 117a.

<sup>240</sup> *Jeremiah* 23, 29.

<sup>237</sup> Cf. *Shabbath* 30b.

<sup>239</sup> *Ta'anith* 4a.

<sup>241</sup> *Aboth* V, 20.

p. 13a

האדם יראה לעינים ויזי יראה ללֵב ויתאדָב בקולה תַע  
והלכת בדרכיו ומן דרכיו ארך אפים ונושא עון ועובר  
על פשע פיכון חלימָא ומן דרכיו קנא ופוקד עון פיכון  
מטאלבָא בחקוקה תַע אלשרעיָה גיר מסאמה בהא ומע  
דלָך יתאדָב בכונה תַע אכתר מדותיו רחמים ובעצהא 5  
דין פלא יבאדר ולו פי אלאמור אלדיניָה כאלאנתקאם ואכד  
אלקצאין כל בעד אלתתבָת ואלתאני ואלבחת ותחקק וגוב אל  
קצאין כמא קאל אלה תַע פי אעמם אלדנוב ואשדהא והו  
דנב עזו והגד לָך ושמעת ודרשת היטב והנה אמת נכון  
הדבר נעשתה התועבה הזאת בישראל ובעד דלָך 10  
והוצאת את האיש ההוא או את האשה ההיא וכו' וכללָך  
קאל פי עיר הגדחת כי תשמע וכו' ודרשת וחקרת  
ושאלת היטב והנה אמת נכון הדבר נעשתה התועבה הזאת  
בקרבך ובעד דלָך הכה תכה וכו' ומן כאן עקלה ואפרא  
וריאנתה עמימה וריאצתה פי דרכי יזי קיָה בחית ירתפע 15  
אלחרג מן באטנה והו מע דלָך לא יפרט פי חקוקה תַע ולא  
יסאמה בהא וארא נפֿדהא כאן דלָך למונב אלאסתחקאק  
ואלמצלחה אלשרעיָה לא לתגיר חרגי כמא בֿין אבא מארי  
זצל פי אלדלאלה פתלך דרגָה כברי וסלוך צחיה פי דרכי יזי  
לאנה תַע מֿנוה ען אלגֿצב וכל אנפעאל ואנמא יעבֿר לנא 20  
באנָה יגֿצב כנאיָה ען כונה יַעאקב עלי קדר אפהאמנא

I שמואל א טו' ז' | 2 דברים כח' ט' | 9 שם יז' ד' | 11 שם יז' ה' | 12 שם יז' ג'—טו' | 14 שם יז' טו' | 19 הלך א' טק נד' |

3 חילמָא | 4 אלשרעיָה | 4 מסאמה | 5 דלָך | 5 אכתר | 6 אלאמור | 6 אלדיניָה |  
6 ואכד | 7 אלתתבָת | 7 ואלתאני | 7 ואלבחת | 7 ותחקק | 8 אלדנוב | 8 ואשדהא |  
10 דלָך | 11 וכרלך | 14 דלָך | 15 עמימה | 15 קיָה | 15 בחית | 16 דלָך | 17 וארא |  
17 נפֿדהא | 17 דלָך | 18 אלשרעיָה | 18 לתגיר | 19 אלדלאלה | 19 דרגָה | 19 וסלוך |  
20 יעבֿר | 21 כנאיָה |

man looketh on the outward appearance, but the Lord looketh on the heart,"<sup>242</sup> and he (must) be guided by His declaration, exalted be He: "And thou shalt walk in His ways";<sup>243</sup> and some of His ways are (that He is) "long-suffering," "forgiving iniquity" and "passing by transgression," wherefore he should be gentle; and some of His ways are (that He is) "jealous" and "visiteth iniquity," wherefore he should demand His legal rights, exalted be He, (and) not be indulgent with respect to them; and despite that he (should) be guided by (the fact) that most of His qualities, exalted be He, are (qualities of) mercy and that (only) some of them are (strict) justice, wherefore he should not hasten, even in religious matters, to avenge and make reprisals except after confirmation and patience and inquiry (into the matter) and ascertaining the necessity of the punishment, as God, exalted be, said with respect to the greatest and severest of sins and that is the sin of idolatry: "And it be told thee, and thou hear it, then shalt thou inquire diligently and, behold, if it be true, and the thing certain, that such abomination is wrought in Israel,"<sup>244</sup> then, after that, "Then thou shalt bring forth that man or that woman, &c.,"<sup>245</sup> and He said concerning the condemned city: "If thou shalt hear, &c.,"<sup>246</sup> "then thou shalt inquire and make search, and ask diligently; and, behold, if it be true, and the thing is certain that such abomination is wrought in the midst of thee," then, after that, "thou shalt surely smite, &c."<sup>247</sup> And he whose intellect is abundant and whose religiosity is great and whose training in the ways of the Lord is strenuous, so that anger is removed from his interior and despite that he does not neglect His rights, exalted be He, nor act indulgently with respect to them, and when he enforces them, it is on account of the demand of justice and the advantage to the Law not because of (some) fit of anger, as my father (and) teacher, the memory of the righteous be blessed, explained in his Guide,<sup>248</sup> then that is a very high degree and a correct way (of journeying) in the ways of the Lord, for He, exalted be He, is above wrath and all affection, and He only indicates to us that He becomes wrathful as a figurative term for His punishing (used) to (suit) the power of our comprehension,

<sup>242</sup> I Samuel 16, 7.

<sup>244</sup> Deuteronomy 17, 4.

<sup>246</sup> Deuteronomy 13, 13—15.

<sup>248</sup> I chap. 54.

<sup>243</sup> Deuteronomy 28, 9.

<sup>245</sup> Deuteronomy 17, 5.

<sup>247</sup> Deuteronomy 13, 16.

p. 13b

כמא בִּינָן לנא אלחכמָ זל פי קולחם דברה תורה כלשון בני  
 אדם ואלֵא פאנת תעלם מע קול אלכתאב הם קנאוני בלא  
 אל כעסוני בהבליהם אַנְה תע קאל בצריח עלי לסאן נביִה  
 האותי הם מכעיסים נאם יוי הלא אתם למען בשת  
 פניהם פלים קולה קנאוני וכעסוני אֵלֵא ליטבק עליה אל 5  
 מִקאבלֵה ואני אקניאם בלא עם כגוי נבל אכעיסם  
 וכדלך קולה וחרה אפי בו כיום ההוא מענאה מא ורד  
 בעדה ומצאוהו רעות רבות וצרות ועלי דלך כל לשון  
 חרון אף או כעם פי חֲקָה תע מענאה עקובהִ וקד אשבע  
 דלך אבא מארי זצל ביאנאֵ פי אלדלאֵה ולדלך אלתנא אל 10  
 חכמָ זל אן יתאֵלוא קול אלכתאב ויחר אף יוי במשה  
 ויאמר הלא אהרן אחיך וכו' אַן מעני דלך דואם ככידת  
 פיו ולשונו עֵאם בעד דלך אלכטאב ודלילה קולה עֵאם  
 פי ארין מצרים בין ידיה תע ואיך ישמעני פרעה ואני  
 ערל שפתים וקאלוא אַן דלך ארתפע ענה עֵאם מן וקת 15  
 מעמד הר סיני ופי אלתורה תנביה כל תצריה עלי הדא אל  
 סרֵ והו קולה תע ללרסול פי קציהִ אלעגל ועתה הניחה  
 לי ויחר אפי בהם ואכלם ולים אלמעני פי דלך אֵלֵא אַנְי  
 אַעאקבהם פקט לאנה לא יקאל ללשפיע אתרכני אנצב  
 לאן אלנצב האל חאצלהִ ללנאנצב ענד ורוד אלאמר אלמנצב 20  
 עליה פאן כאן חצל נצב ואנפעאל תעאלי אללה ען דלך פקד

1 עיין פֶּר חלק א' עמוד צח' | 2 דברים לב' כא' | 4 ירמיה ז' יש' | 6 דברים לב' כא' | 7 שם לא' יז' |  
 8 שם | 10 חלק א' סוף לוי ונד' | 11 שמות ד' יד' | 12 ילקוט שמעוני שם ודברים רבה א | 14 שמות ו' יב' |  
 15 ילקוט שמעוני שמות ד' יד' ותהלת דברים רבה | 17 שמות לב' י'

3 נביִה | 5 אלמִקאבלֵה | 7 וכרלך | 8 דלך | 9 חֲקָה | 9 עקובה | 10 דלך |  
 10 אלדלאֵה | 10 ולדלך | 10 אלתני | 11 יתאולוא | 12 דלך | 13 דלך | 15 דלך |  
 16 הרא | 16 אלסרֵ | 18 דלך | 20 חאצלה | 21 דלך |



as the sages, blessed be their memory, have explained to us by their p. 13<sup>b</sup> statement: "The Torah spoke (in a style) resembling the language of men."<sup>249</sup> And if (thou dost) not (admit this), then thou knowest (that) although the Pentateuch says: "They have roused Me to jealousy with a no-god; they have provoked Me with their vanities,"<sup>250</sup> He, exalted be He, said explicitly in the language of His prophet: "Do they provoke Me? saith the Lord; do they not provoke themselves, to the confusion of their own faces?"<sup>251</sup> Hence His statement: "They have roused Me to jealousy, they have provoked Me," (has been put in that form) only in order to correspond to (its) opposite "I will rouse them to jealousy with a no-people; I will provoke them with a vile nation."<sup>252</sup> And likewise the meaning of His declaration: "And My anger shall be kindled against them that day"<sup>253</sup> is (to be understood by) what comes after it (namely:) "and many evils and troubles shall come upon them."<sup>254</sup> And according to that the meaning of every expression of the enkindling of (God's) anger and (the) provocation (of God) is His punishing. And my father and teacher, the memory of the righteous be blessed, has already fully explained that in the Guide.<sup>255</sup> And therefore were the sages, blessed be their memory, forced to explain (anent) the statement of the Pentateuch: "And the anger of the Lord was kindled against Moses, and He said: Is there not Aaron, thy brother, &c."<sup>256</sup> that the meaning of that is the duration of the slowness of his speech and tongue, peace be upon him, after that conversation,<sup>257</sup> and the proof of it is his saying, peace be upon him, in the land of Egypt in His presence, exalted be He; "How then shall Pharaoh hear me who am of uncircumcised lips?"<sup>258</sup> and they said that that (defect) was removed from him, peace be upon him, from the time of the

<sup>249</sup> Bacher, *Die exeg. Term. d. jüd. Traditionslitteratur* I p. 98.

<sup>250</sup> *Deuteronomy* 32, 21.

<sup>251</sup> *Jeremiah* 7, 19.

<sup>252</sup> *Deuteronomy* 32, 21.

<sup>253</sup> *Deuteronomy* 31, 17.

<sup>254</sup> *ibid.*

<sup>255</sup> I chaps. 36 and 54.

<sup>256</sup> *Exodus* 4, 14.

<sup>257</sup> *Deḥarim Rabbah*, beginning. *Yalkut Shim'oni* ad loc.

<sup>258</sup> *Exodus* 6, 12.

p. 14a

הצל שפַעַ פי אן לא ינפד אלנצב או לם ישפַע פלא פרק  
בין קולה תע הניחה לי ויחר אפי בהם ואכלם ובין קולה  
לו קאל הניחה לי ואכלם ודליל דלך אלואצח תעביר משה  
עאם פי משנה תורה ען דלך אלקול בעינה הרף ממני  
5 ואשמידם ולם ידכר פיה חרון אף אצלאל כל עבר ען אל  
חרון אף כמענאה אלמקצוד פאפהם דלך וקם עליה  
וקד אכד אלפצל הדח בהסב גרצה .

4 דברים ט' יד' |

1 שפַעַ | 1 ינפד | 1 אלנצב | 3 דלך | 4 דלך | 5 ידכר | 5 אצלאל | 6 דלך | 6 וקים |  
7 אכד | 7 חרה |

stand before Mount Sinai.<sup>259</sup> And in the Torah there is a notice, nay an express indication, of this secret,<sup>260</sup> and that is His declaration, exalted be He, to the messenger<sup>261</sup> in the event of the (Golden) Calf: “Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them.”<sup>262</sup> Now the meaning of that (can) only be: “I shall punish them,” solely, for one cannot say to the intercessor “Let me be angry,” for anger is a state that comes upon the angry person at the moment when the anger-provoking thing presents itself to him, and once anger or (any) affection has come about—God is exalted above that—then it has

come about whether intercession has been made that he do not carry out the anger or whether no intercession has been made. So there is no difference between His saying, exalted be He, “Let me alone that My wrath may wax hot against them and that I may consume them” and between His saying, had He said, “Let me alone that I may consume them”; and the clear proof of that is Moses’ interpretation, peace be upon him, of that very same statement in Deuteronomy (by the words): “Let me alone that I may destroy them,”<sup>263</sup> and he did not mention in it the kindling of (God’s) anger at all but interpreted the kindling of (God’s) anger by its intended meaning. So understand that and persevere in it. And the chapter has already reached its end in accordance with its object. p. 14 a

<sup>259</sup> *Debarim Rabbah*, beginning. *Yalkuṭ Shim’oni* on *Exodus* 4, 14.

<sup>260</sup> of the real meaning of God’s anger.

<sup>261</sup> i. e. Moses.

<sup>262</sup> *Exodus* 32, 10.

<sup>263</sup> *Deuteronomy* 9, 14.

## ADDENDA AND CORRIGENDA

Page

- 6 after the first paragraph add: The hamza of verbs whose third radical is hamza takes ם instead of ן when it occurs at the end of the word.<sup>1</sup>
- 6 after the second paragraph add: The ם of the masculine singular participle of tertiae ם or ם verbs is never contracted.<sup>2</sup>
- 37 after line 17 add: 4. the occurrence of the plural in place of the dual.<sup>3</sup>
- 38 line 16 omit םִבְרִי, &c.  
line 17 read אֶקְצִי and אֶקְצִי.
- 39 line 3 read אֶסְתָּאֵע.
- line 7 read אֶנְטָאֶרְהֶם.
- line 9 read בְּאֶלְעֶרְיִן.
- line 10 read בְּאֶלְמֶרְהֶם.
- line 21 read אֶלְהֶנָּא.
- 127 line 5 after WERNER add: Béla Rapaport.<sup>4</sup>

<sup>1</sup> Cf. ms. 1275 p. 7a 11.

<sup>2</sup> Cf. *ibid.* 3a 19, 3b 15.

<sup>3</sup> Cf. *ibid.* 6a 10.

<sup>4</sup> Abulmeni Maimuni Ábrahám, *Élete és Művei*, Budapest 1896.

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